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AKWESASNE NOTES

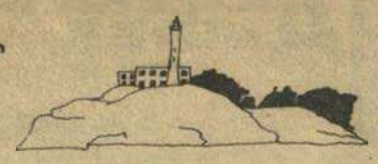
Volume 10, No. 5 WINTER 1978 Price: $1

A.I.M.-1968

TO THE
AKWESASNE NOTES
1968 – 1978

GENEVA-1977

I wish to say thank you for all the people and for your very existence. The notes conveys the true message of all the native peoples. – TRACY THOMAS '78



THE LONGEST WALK-1978

ALCATRAZ-1969

WOUNDED KNEE-1973

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HOW IT IS WITH US

We have gotten more efficient here at NOTES (although to look at the place you would never believe it) at getting out a newspaper. It is a rather unique newspaper – attempting as it does to represent the concerns and aspirations of traditional Native peoples. Attempting also, as much as it is possible, to make some sense of this rather fragmented world. – What gets in the way of our ability to lead healthy and productive lives? What are the ways in which our ability to be human beings gets erased? What have we forgotten? What does this tossed-over puzzle which our lives have become – what would it look like, if we could put it back together?

This is the tenth anniversary issue of AKWESASNE NOTES – and, of course, it also marks the tenth year of the latest upsurge of Indian struggle – and of the American Indian Movement.

We considered doing an anniversary issue this time – one replete with the pictures and events of the last ten years. We thought about it, but, finally we decided against it. We decided against it not because we believe that the last ten years have been without sacrifice, or joy, or even glory – but because, as John Trudell says in this issue, because we have just barely begun.

We try to work with an understanding and a respect for the fact that the kinds of concerns that we focus on and the kinds of issues or groups of people or Nations we try to generate support for, that these are real things – that there are real people behind those headlines.

We consider ourselves radical – not radical in the popularized media sense of trying to tear down this or that structure, but rather radical in the sense of someone who attempts to go to the roots of thins, of someone who tries to unearth the basic and fundamental reasons for something. We work out of a feeling and a knwoing, too – that the way things are now, what goes on in our minds, the way we live our lives – that this is not the way things are supposed to be.

This feeling is very strong yet; and there is much work to be done.

It is not time yet to celebrate, but it may be time, wherever we are, to pause for a moment or two and try to remember that sometime along the way, somewhere – regardless of how confusing and even how contradictory things may sometimes seem – that somewhere along the way, the pure and revitalizing nature of being in step with the Creation and of our love for the People has been real – it has been the very reason for living.

We want to take this opportunity with this issue, the, to thank all of you deeply, for all that you have meant to us.

This is how it is with us.

AKWESASNE NOTES

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The AKWESASNE NOTES People.

Diane, Olivia, Thelma, Leslie, Kaientares, Gai-ha-tah, Keith, Adam, Verna, and Wenjie, Dan B., Regina, Bob, Cheryl, Jose and Sotsisowah.

Oh, and Segwalise.

A NEW WAY TO HELP NOTES

Your Contributions to AKWESASNE NOTES can now be tax-deductible.

The Youth Project of Washington, D.C., a public foundation, under 501-3-C of the Internal Revenue Code has agreed to take NOTES under its wing as a research and educational project.

If you would like to support these efforts and receive the benefit of a tax-deductible contribution your check should be made out to Akwesasne Notes/ The Youth Project, and sent to us here at NOTES.

You will receive a letter of receipt that you can keep for your income tax records.

We still do not accept government funds, but we urge you to take advantage of this opportunity to help our message grow.

YOU ARE ON INDIAN LAND

A radio program series produced by AKWESASNE NOTES won much aclaim when aired by 200 National Public Radio stations. The following nine cassettes are programs from that series. We are continuing to make available materials for your class, school, library, or for your personal invormation. Tapes available Jan. 1, 1979.

Statement From the Longhouse

An official statement of the traditional government of the Mohawk Nation at Akwesasne. Akwesasne is located on the St. Lawrence River. It borders Canada on one side, and the United States on the other. This tape was recorded during an interview granted to CBC. Mohawk leaders speak on the issue of sovereignty. One of the Mohawk sub-chiefs speaks of the importance of nature and the rights of all people to follow their original instructions. Also included are highlights of a short speech by Buchanan of the Black Resource Center in Bisban, Austrailia, which gives an introduction to the situation of Native people in Austrailia.

Natural World Principles and Treaties

Oren Lyons, Iroquois statesman from Onondaga, talks about living in the natural world and the importance of the treaties in the survival of the natural world. Highly recommended.

Wounded Knee Epilogue

Comprehensive overview of the 1973 Wounded Knee controversy and subsequent trials. Included are reports from inside the occupied village, and at trials with key figures – Mans, Banks, Moves Camp, and the lawyers. For this program Kevin McKiernan of Minnesota Public Radio received first place in the 11th annual Armstrong Awards for excellence in programming.

I Am Native

Aztec poet Juan Reyna relates the experiences of natural people of Aztlan, talks about being "Chicano," and about finding his direction. "You never can be free being something you are not." Includes 2 poems plus music from the Mestizo album.

Dene Nation

Natural world leaders along the proposed route of the Mackenzie Valley pipeline address Canada's Berger Inquiry about the wide-ranging effects of the most expensive and destructive project ever undertaken by Canada. Also highlights Native folk singers and their songs about their land.

Contributions of Native People

Tehanetorens (Ray Fadden) gives a talk on the many contributions the Native people have given to the world – an excellent broad perspective of the misconceptions that non-Indians too often have of Native peoples. Fine material for young people in the process of unlearning Indian stereotypes.

Alcatraz Is Not An Island

Mohawk Poet Peter Blue Cloud looks at the 1969 occupation of Alcatraz in retrospect. Blue Cloud edited the book *Alcatraz Is Not An Island*, and remembers Mohawk leader Richard Oakes. Highlighted by Oakes' speech explaining that the occupation of our lands is an extension of the Alcatraz Island occupation.

God Is Red

Vine Deloria Jr., noted Lakota philosopher, author, and attorney, speaks on the importance of Native religious values for the Native movement and the future of North America. He offers an alternative to Christianity through a return of Native concepts of nature which have roots in this land.

History of the Iroquois Confederacy

Tehanetorens, founder and director of the Six Nations Museum in Onchiota, reads a beaded belt explaining the history of the Six Nations – the first true democracy which the United States constitution is based on.

Price: $5 ea., $38.00 per set of nine. Order from AKWESASNE NOTES

BACK ISSUES FOR $6

The entire set of available back issues of AKWESASNE NOTES is available at $6.00 per set. There are, as supplies hold, approximately twenty-four issues of the newspaper in each set.

Early issues of AKWESASNE NOTES are no longer in print, and our current stock is dwindling. Therefore, we make this offer to people who may have a need of this invaluable repository of information.

HOW TO SUBSCRIBE TO THIS NEWSPAPER

Just write to us, and we'll add your name to the mailing list. There is no fixed subscription price -but that does not mean the paper is free. Printing alone for this issue will cost over $6,000, and rising postage costs will come to about $4,000. And there are other expenses – typesetting equipment, typewriters, ribbons, paper supplies, etc., and that doesn't include costs for bare subsistence for our full-time volunteer staff. We are not funded by universities, governments, or even advertising.

Our money comes from our readers, most of it in small donations such as $1, $5, $10. Some people have lots of money, others have none – we ask people to do what they can. If you want the paper, we're glad to send it to you. If you want to help with the costs, we will appreciate that – your help will assist us in continuing our work.

Another issue will be ready for mailing as soon as funds for printing have accumulated.

THINKING ABOUT MOVING? JUST MOVED?

Let us know right away so we can change your address. If you are not at the address on our list, either the paper will be forwarded at a high cost to you, or it will be destroyed and NOTES will receive a notice for which we have to pay 25 cents. More than five percent of our readers move between issues, and it would mean more than $700 cost to us, plus the loss of more than 3,000 newspapers. Please be sure to send in your old address or an old address label when you send us your new address. That way, you won't be sent two copies, and neither you nor us will need to pay any extra postage.

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KEEP US STRONG!

According to our own estimates, AKWESASNE NOTES is read with interest by over 100,000 readers each issue, and probably reaches conservatively three or four times that number. NOTES is the largest and fastest growing Native newspaper in North America, and we believe that it may be the largest authentic Native publication in the Western world. We are active, and we are growing, we think, because we are serving a unique purpose – to bring to our readers an understanding and a vision of the world which has been all but forgotten by Western Man, and thus inevitably ignored by other publications.

To that end, our writers explore many aspects of concern of our times, from issues usually associated with ecology, to issues dealing with political repression, movements, alternative technology, self-sufficiency, and social analysis. In addition to these objectives, NOTES is also one of the leaders in the publication of Native poetry and is one of the centers of Native art production and distribution. NOTES is more than a news magazine – it is an exploration of Twentieth Century society, a view of these difficult times.

People from all walks of life read and correspond with NOTES. The success of our effort depends on the responses of our readers. We constantly need news clippings of events in Indian country and around the world – the kind of news people should know about. And, of course, we always have a use for photographs, recordings of taped interviews or speeches, and articles which people feel may be of interest to an international audience. Helping NOTES to grow is a way of helping many people gain in consciousness, and reading NOTES is a way of supporting your own personal growth.

We would like to have many more readers of NOTES. You can help this paper grow by encouraging your friends and acquaintances to read some of the articles you think may interest them. NOTES is not simply a Native newspaper – it is a newspaper which has a message for all peoples who are striving in some ways for a better future.

Ours is a most difficult task, for we are trying to help people who have some kind of interest and concern for their people to understand and to unite with other peoples who have what appear on the surface to be separate and different concerns. We believe that the concerned people can come to one mind about their concerns, and we would like to be a part of the process which may help this to happen. But we are, after all, only a newspaper, a reflection – you, the reader, are a participant in the processes which make the kind of life we and our children will lead in this world. We offer our work as a tool in your work – help us grow so that NOTES will be a stronger tool. Promote NOTES – tell people about it, generate interest in the issues we cover. In that way, we will all grow stronger.

MICROFILM

AKWESASNE NOTES is available on microfilm and microfiche from a number of sources:

University Microfilms ($4.60 and $6/year)
Ann Arbor, Michigan 48105

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Wholesale

AKWESASNE NOTES is proud to offer what is probably the finest line of authentic Native crafts available anywhere in North America. Of special interest is the line of hand crafted baskets made of black ash splints and sweet grass. Mohawk basket makers are world famous for their excellent craftsmanship and produce baskets of a quality unsurpassed at any price. These baskets are authentic products made for practical use and the pack baskets, especially, are light-weight, sturdy, and in every way superior to any of the back-pack apparatus made of canvas or aluminum. Other baskets which are available include corn washing baskets, storage baskets, and fancy ewing baskets. There are also kettle baskets, pin cushions, and strawberry baskets.

In addition to baskets, we carry a fine line of beaded moccasins, earrings, necklaces, hair ties, chokers, and other products. Most of these products are one-of-a-kind items. A typical wholesale order would have a retail value of $133. Your price would be $100 plus a few dollars shipping. Order from: Kaientares

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GANIENKEH

A New Era Of Relations?

"This past 4½ years has clearly demonstrated that when Indian people unite, together they can regain ancestral land, exercise their national sovereignty, and determine their future as a sovereign people."

Kakwirakeron

A New York State Supreme Court in Clinton County has dismissed a petition filed by a conservative political group called the Altona Citizen's Committee which would have voided a 1977 agreement between New York State and the Turtle Island Trust which provided for the occupation by Mohawk people of "State" lands in Northern New York. The court case was brought over a conflict which arose when the Ganienkeh community blockaded access roads to the Macombe and Miner Lake State Parks. The Altona Citizen's Committee had claimed that the blockade of the roads violated the rights of New York's citizens to access to public lands.

The lawsuit contended that a 1977 lease by New York State to the Turtle Island Trust was illegal because it violated terms of previous agreements and New York State law. State Supreme Court Judge DeForest Pitt disagreed. In a six-page memorandum he said that the citizen's committee petition fails to demonstrate monetary damages, and that since Ganienkeh is part of the Mohawk Nation and the Six Nations Confederacy, it enjoys sovereign immunity from lawsuit. (Indian nations are recognized as sovereign entities under U.S. federal law and under New York State law, at least to the extent that they are immune to lawsuit.)

"The decision is consistent with our right to be there," says Kakwirakeron, spokesman for the Ganienkeh Settlement. "Even under the laws of New York State, our right to be there is shown to be valid."

In 1974, Mohawk people occupied an area of land in the Adirondack Mountains near Moss Lake, New York. The occupation resulted from two centuries of unsuccessful attempts to gain recognition of the title of the Mohawk Nation and the Six Nations Confederacy to lands which the state claims under a 1797 treaty which the Mohawk Nation says was illegal. [See AKWESASNE NOTES, Vol. 8, No. 5, and Vol. 9, No. 3 – Ed.] Called by its founders "Ganienkeh," (which means "Land of the Flint,") the settlement has been dedicated to the revitalization of traditional Mohawk culture.

The Moss Lake occupation became a major political and police confrontation when right wing groups in the area began harrassing the camp with indiscriminate gunfire. In October, 1974, Ganienkeh made headlines in upstate New York newspapers when two non-Indians were apparently injured by gunfire from the settlement. The Moss Lake operation became a heated political issue in Herkimer County.

In May, 1977, then-Secretary of State Mario Cuomo led negotiations for a settlement of the issues with Ganienkeh leaders. The negotiations resulted in an agreement whereby the Ganienkeh Settlement would move to lands in Clinton County. Mohawk people began occupying two sites, a total of 5700 acres of land, near Altona and Schuyler Falls, N.Y., in August, 1977. The next month, the Ganienkeh Settlement closed two access roads to the former parks. The blockade of the roads initiated the court action by the Altona Citizen's Committee.

"This (court) decision shows that the interim resolution reached after three years of negotiations is valid and lawful under New York State's laws as well as being consistent with our concept of the exercise of sovereignty," Kakwirakeron continues. "It is valid from both points of view – from the State's, and from ours.

"The agreement to move is an interim resolution while we press our claims to nine million acres of Mohawk territory. The objective of the interim resolution was to enable the Ganienkeh community to occupy and utilize a portion of our ancestral lands in order to continue a traditional lifestyle and to enable us to strive towards self-sufficiency – to raise our own crops and livestock, provide our own education, and provide for our health needs. Our goal is to provide a better environment for our children and our future generations.

"We think that the State's objective was to have our community move away from the controversial Moss Lake site. Their main stumbling block was that they wanted to relocate us somewhere, anywhere, in a legal sort of way."

Those views seem to be supported by Mario Cuomo who takes office as Lt. Governor of New York State in January. In an interview with the BUFFALO COURIER EXPRESS on November 26, he said, "We disengaged them (Ganienkeh) from a hostile situation, we ceased the continued flaunting of our laws and we reduced the possibility of violence."

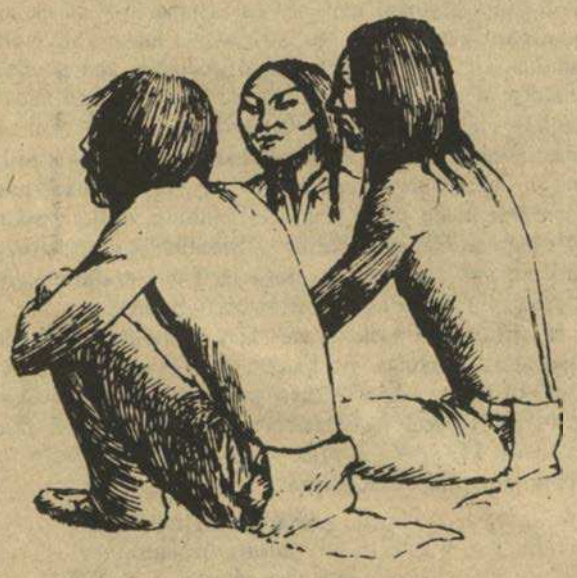
"And what were the alternatives? I don't believe the Indians should have been killed.

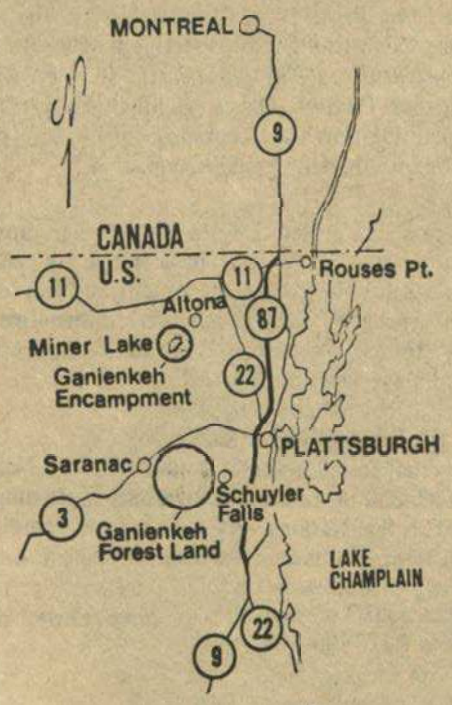
"What is so bad with this arrangement? What is wrong with helping the Indians, which people all over the nation know have been deprived? We are helping them preserve their heritage."

"What New York State is saying," says Kakwirakeron, "is that it is a new era of relations between New York State and the Indian people. In other words, they are trying to change their image. Over and over again, over the past year and a half and particularly the past five or six months, the state has publicly said, 'we have made an agreement, and we're going to stand behind it.' This is unusual in our time. But they are standing behind it. It was originally agreed that any secondary roads would be closed.

"We haven't interfered with the primary roads through the property. All we've closed are two seldom-used dirt roads. We are not cutting off access to anything."

The court decision could have long-reaching effects in New York's relations with its Native people. It is certain that the decision, which appears to recognize the principle of the sovereignty of the Mohawk Nation and the Six Nations Confederacy must be seen as a major step in the struggle of Native people here to maintain their sovereignty, their way of life, and the integrity of their nations.





Map locates two sites
... the Ganienkens

John Trudell-- Excerpts From An Interview

"We are still going to them and asking them to recognize our sovereignty, like we go to them and ask them for program money. Like we go to them and ask them for everything it is that we need. We still do that too much. If the movement continues to grow we (can) work on defining our values and our philosophies so that we can understand them more specifically than just in ther terms that our ancestors were very spiritual people and were good people. We cannot live in the glory of our ancestors. We must create our own way to go. If we will take the patience and the time to understand what is going on and we instill in the coming generations – the children younger than us – if we instill in them the proper attitudes, then there will come a time when we can be in a better position than we are in now. Part of it is that we've got to do the hard work ourselves and the hardest job we've got to do is to understand our own limitations and capabilities as human beings. (We must) control our weaknesses.

"What I mean by control our weaknesses is to understand what they are and understand how they affect the people and not put ourselves in a position in which our weaknesses are going to bring dishonor to our people. I'm not saying that we're going to be able to stop human weaknesses, I'm just saying, let's understand these things and place them in the proper context. It's time for our people to start looking at the fact that maybe we don't need leaders like we had leaders the last ten years or so. Maybe what we need right now is a little bit more direction than an individual leader can give us. Maybe we need some of the knowledge and wisdom of the old people because they have lived through all of this.

"Maybe, instead of leaders, we should have representatives. Maybe our elders should pick people to represent the movement because then everybody could be a representative – that's something everybody could be. Maybe we should get a little bit away from the leadership concept. If we have our elders pick our preresentatives to speak on certain issues, and if our representatives do not behave or conduct themselves in an honorable way to the people, then the elders would make the representatives answer to them and they could replace these representatives. Maybe we should start think in terms of this, the conduct of the leadership.

"Maybe we're going to have to start getting involved into holding ourselves responsible for our conduct. If I'm a womanizer, maybe I should not be in the movement, because that's not the most respectful way. Maybe if I'm an alcoholic, maybe I shouldn't be a movement leader. Maybe I should have more control placed around me so that when I'm out to represent the people, I would do it in a good way.

"If I'm someone who loves money, I should not be out there as a leader for the people. Maybe, if I'm a money lover, but I could speak for certain issues for the people, then I should be controlled by this council of elders, see? They should say, 'well, you can speak on these certain things, but if you don't behave, then you will answer to the discipline, you will be removed,' or something else of this nature. But we've got to start thinking in other terms than of just following the leaders because when we look at a lot of things, I don't think it is enough for us to pat ourselves on the backs for the progress made because then that shows too much pride. That is too much of the wrong thing because for as long as this struggle has been taking place, we've just barely started. In my generation we want more glorious things. We believe in more glorious things than our conduct reflects.

"The things that we want – the liberation and the good things we want for our people – if we had those things tomorrow, many of us would become outcasts from our people because we couldn't live up to those expectations. I'm not saying it's a thing where we blame anybody for anything that happens. We have to understand that the bad things that have happened to us have happened because of our own weaknesses – that's why they happened. The feds just came in and exploited them and manipulated (us), see, but I believe it is possible to build a movement where a snitch cannot get in. I believe it is possible to build a movement where rumors go nowhere. But before we can do that, we have to have a better understanding of ourselves. Once we have a better understanding of ourselves, then we can stop the snitches from coming in, and (we can) stop the rumors and the bribes from having influence on us. Then we're in good shape.

"THE THINGS THAT WE WANT—THE LIBERATION AND THE GOOD THINGS WE WANT FOR OUR PEOPLE—IF WE HAD THOSE THINGS TOMORROW, MANY OF US WOULD BECOME OUTCASTS FROM OUR PEOPLE BECAUSE WE COULDN'T LIVE UP TO THOSE EXPECTATIONS."

"A confusion has been put in all our minds. You know.... television is the prime example of it. For every half-hour you watch television you probably see a good seven or eight minutes of commercials. And what are commercials doing? Commercials are telling you that you are worthless as a spiritual person, you are worthless unless you have this materialism to help you. Whether it's Charmin toilet paper, or a brand new Monte CArlo car, or it's Right Guard deodorant. They're saying that as individuals, we need this thing that they can sell before we can have any validity. The put that into the children.

"Children watch TV at a very early age and that's when they start telling them, 'hey little kid, the other little kids will like you better if you can buy this Johnny War doll, here.' Then the other little kids will like you even better if you can buy the Barbie doll. They don't use commercials to say you'll be more popular if you develop your mind and you think in terms of the People... in terms of, you know, serving the People. We never get any indoctrination like that.

"It's all here... al indoctrination that we get to undermine us, and we've all received it. Things like television We receive that all straight across the line. Whoever has TVs and things of that nature believes in that concept and that philosophy. They tell us that we should emulate people like Nelson Rockefeller. I remember when I was a kid, and I was going to school, they said, well, the Rockefeller's are industrious, therefore they're wealthy. See, and I know that they programmed this into all the American people... Reality is, let's compare wealth and greed. And then let's define Nelson Rockefeller. Is he wealthy or is he greedy? They gave greed respectability by calling it wealthy. It turns all of our minds around, see? How can we fight a revolution with the Americans if we don't understand these things? "First, we must go through the liberation struggle to free our minds. That's when we take their power away from them, when we free our minds. But it's a long, hard thing, because it then means that we have to accept certain things about ourselves, and that's very hard.....

"They removed our identity from us so they could take our self-confidence away from us. Now the people no longer have confidence in themselves. It's coming back, it's coming back in the form of pride, but that's not necessarily good that it's coming back in pride.

"Pride fits into religion. I mean, as our confidence comes back, we should be thankful for it. That fits into spirituality. Well, the Christians are proud people, too. Ask them. The Americans are proud people too. Ask them.

"The people have no confidence in themselves and that lack of confidence comes from a lack of knowledge. Two hundred years ago our people understood their environment. They had knowledge, and they knew what it was like to have to wait to get the food and to get their economics to work, and their spirituality to work. In today's age, our people no longer know that... we no longer have that knowledge. All the knowledge we have is, well, 'I'LL go to the welfare office.' Or, if I have a job, 'I'll go over here and do what they tell me so many hours a week, and they're going to give me some money.' But that has no connection to our community.

"They have removed the knowledge of our lives away from us and they have put it into the hands of another – the Bureau of Indian Affairs, and the United States Congress. I believe this is why the confusion exists among the people now, I think that these are all symptoms of it. We're the victims of a war, and the war's still going on. It's just... it's a cultural war. The weapons of war against us have been the Christian church... America's classrooms. They've been the alcohol, the public health. All these things have been instruments of war used against us. While some of our people physically survive, culturally they've been wiped out.

"The education system is the most destructive to us now, in this century. The last century it was ... the Christians and it was the alcohol and the military, but this century it's been the education. The American education system has been the most destructive thing to us. Because whether we're called sell-out or militant, Christian or traditionalist, we've been to the classroom... every last one of us... The confusion now in our minds is because in that classroom they removed our identity from us. That is why it is harder for us to communicate with our spirit now.

■ ■ ■

"The oppression is not worse, it's not getting worse. It's just that we are experiencing it in our lifetime. You know, they wiped out almost all the Mandans with smallpox blankets. The oppression is not getting worse – the oppression has always been. ...I believe that the oppression is constant and consistent and we have to accept that fact because America went through a point where they ignored us and some of us started speaking our minds. We started getting involved and organizing.

"I think that we should go back and ask the people who lived on the reservations during the 1920s and 1930s what oppression was all about – people who were there before our lifetime. I think that we must accept the fact that oppression is here – it's not going to get better or worse – it's going to stay here. Anything they do to us cannot be worse than what they've done to us already. I think we can accept that and we can have the patience of our ancestors that we are supposed to have and get off the television mentality.

"We watch television or we go to a movie and the story opens, we meet all the characters and the plot develops and we meet the bad guys and the good guys and within an hour or two the good guys triumph over the bad guys. We expect that during our lifetime, and it doesn't happen like that. I become concerned about an issue and I get involved for three years and I do not get any results – that does not mean that the oppression is getting worse, it just means that real life is different from the fantasy life that they program to us.

"So if we look at things in that context, they were oppressive when they came here, oppressive after they got here, oppressive today, and they will be oppressive tomorrow. If they're going to make their fascist state a little more visible, a little more public, you and I will be treated no differently than our ancestors were treated over a hundred years ago. The white people will be treated differently. The fascist state will take them now. They're going to be the new Indians.

"The nature of the American state is that people are addicted to materialism, but America's imperialism is running out of other places to expand into. And yet, the nature of the American state is that it must exploit – that is the nature of it. The day must come when it must exploit it's own.

"Already that's what inflation and recession and all these things are. A redistribution of wealth, that's what they are gearing for now. Why do you think this repressive state and the police powers are being organized now? They are not putting that together just to deal with the Indians. But they are putting it together. They are not putting it together just to deal with the Blacks, because numerically they don't have to.

"They know, in their final analysis, that as they move toward the redistribution of wealth, the white people are going to fight them, in a much more militant and violent way than we ever did. That's what they're preparing for.

"What our threat to them is that we represent a different idea, different values – that is the threat we represent to them. That's why they must discredit us and attack us the way they do. Because they see that if we get it, then everybody is going to want it. The movement has been more oriented towards human rights than anything else. We never called it that, it wasn't our terminology, but we have been more oriented towards human rights.

"In the 50s and 60s, the system got the Black people to go from human rights to civil rights. If we're successful in our human rights question, that means that the Black people and the white people are going to also relate to their human rights. If one thing gets its head up, they are worried that all the other ones will. What they are gearing towards now is repressive methods – they have done it to AIM.

"They came down very repressively, but no harder than they came down on our ancestors. They killed us with smallpox blankets two hundred years ago, they (will) shoot us with a laser gun tomorrow. The laser gun makes it more brutal than the smallpox blanket? No. Just the fact that they went through the act of denying us our rightful place as human beings upon this earth – that is what is ugly. Whether they do it with a smallpox blanket, a bottle of wine, or a M-16 rifle, they're still doing it. So I don't think that it's unreal to look to the next generation. We must put into the minds of the children and the young people the philosophy of serving the people. Because if we rush too much, we're going to overlook something, and whatever we overlook, our enemies won't.

" THE PEOPLE HAVE NO CONFIDENCE IN THEM-- SELVES AND THAT LACK OF CONFIDENCE COMES FROM A LACK OF KNOWLEDGE. TWO HUNDRED YEARS AGO OUR PEOPLE UNDERS-- TOOD THEIR ENVIRONMENT. THEY HAD KNOW-- LEDGE, AND THEY KNEW WHAT IT WAS LIKE TO HAVE TO WAIT TO GET THE FOOD AND TO GET THEIR ECONOMICS TO WORK, AND THEIR SPIRITUALITY TO WORK...IN TODAY'S AGE, OUR PEOPLE NO LONGER KNOW THAT...WE NO LONGER HAVE THAT KNOWLEDGE. ALL THE KNOWLEDGE WE HAVE IS, WELL, 'I'LL GO TO THE WELFARE OFFICE.' OR, IF I HAVE A JOB--'I'LL GO OVER HERE AND DO WHAT THEY TELL ME SO MANY HOURS A WEEK, AND THEY'RE GOING TO GIVE ME SOME MONEY.'

"BUT THAT HAS NO CONNECTION TO OUR COMMUNITY. "

"We must deal with reality. The history of our people covers a hundred thousand years, say. The white people have been here for five hundred years. Five hundred years into a hundred thousand years is nothing. It is a very short period of time. Our people had to adjust to living in nature with a bow and arrow. They hunted the mammoth, they had to adjust to the things that nature put next to us.

"The white people have only been here for five hundred years. Just as our ancestors learned to live with the mammoth and the bison and learned how to take from the earth what was needed and to live, then we must also learn, that maybe the Christians are the last of the predators that nature has sent against us.

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"I think that economic self-sufficiency is crucial right now. I think that we have to look for secure territories and a land base, you know. We have to keep from becoming too arrogant, be cause we do not own this land. That is one thing I do not like to hear our people say – "we're the landlords, we own the land," because we don't own the land. We live here, and we use it, and we are entitled to our share of the land, but own it? We do not own it. When the white people first came here, we told them, "we do not own it, we cannot sell it."

"You go and you read the talks, you read some of the speeches that the old people made. We can not sell the land, we do not own it. But now we (say) that we won the land. The treaty. That's something the treaty instilled in our mind – "we own this piece of land." That's also a cooptation of our values. So I would say (we need) an economic base and secure borders for the use of our land, but we must have discussions among our people about whether we own it and what is this whole thing about owning land?

"Economic self-sufficiency is necessary, yes, it is. It's very necessary and it's going to be extremely hard to bring about right now because the feds and the corporations want the resources that are on our lands so economic self-sufficiency in the traditional way of our farming the land and things like this cannot be done in a practical way other than as individual self-sufficiency – the people starting to learn how to do it individually or maybe collectively. But as far as it becoming a tribal enterprise and using the land to gain economic self-sufficiency, it will not happen that way. It cannot happen that way, because we will use up the land.

"I see it this way. I think at this point (we need) smaller communities and people thinking in terms of economic self-sufficiency and trying out the principles and practices – experiencing, trying to create it out of that. At some point, it will all come together, and will be made to happen. But right now, reservation self-sufficiency? No. We are too dominated by the Bureau of Indian Affairs. They will not allow us economic self-sufficiency, because (with that) they will no longer exist. The corporations will no longer have an easy avenue to take what belongs to us. If we have economic self-sufficiency, then they will have to deal with us in a fair way. The way it is now, they go through the Bureau and take what they want for the prices that they want.

"Survival schools. What I look at in the long run is its experience. We must learn things through the trial and error process of mistakes. It's not a solution, see, just because we go out and start a survival school. We're not immediately going to start to do everything right and we're not immediately going to start to do everything right within five years, because, you see, we're starting from scratch. We're just starting from our own basic little ideas on how to make these things happen. We have no rule books to follow. But we should be consulting the elders.

"What do they think should be included in these schools? What do you believe our children should be learning? The biggest problem that the survival schools are confronted with today is that those that receive federal funding must be structured according to federal guidelines. That's the biggest problem. But what we are learning – conforming to federal guidelines in order to get funding and things to make the school go – it can be a good thing. We can learn the basics of being together under the idea of learning. We can learn the basics, but it's too soon to say right now what will come out of the survival schools that receive federal funding. It could be totally the other way. It could be an Indian replica. That is a possibility that exists.

"I believe that the young people coming out of the survival schools, they're going to come out with more of a strong dedication and idealism at a younger age than we did. The process will still take place. One of the problems that we have as Indian people is that we don't accept our own human ways. We want everyone that's going to help us to be like gods. We want them to have no weaknesses. The minute they show weakness, we jump on them and criticize them if they don't do it our way. This is a problem we have.

"Let's say I don't believe in the survival schools, hypothetically. Well, then my biggest oblication would be to try and produce something that worked. I could put more energy to that than to go around and attack what I don't like, because it's a matter of going back to our words and actions. I would hope that the final results of the survival schools would be a more indigenous philosophy. I mean that the people who will become the graduates, that come through the school, and even the people who work in the schools, I would hope, after say ten years have passed, that we are going to see more of the indigenous philosophy than we saw before the thing started. But we're faced with a hard obstacle. I look at some of the schools and I think that they're not quite at the sharing of knowledge concept yet. They're still at the education concept like we went through the pride concept in order to get to the next place. Because some of the schools I go into, I see that the staff is separated from the students and the administrators are separated from the staff and students. I don't understand how that can be a place to share knowledge."

(These exerpts from an interview with John Trudell come to us through the courtesy of MIGIZI Communications. MIGIZI is an Indian media collective working out of Minneapolis, Minnesota. We are grateful to them and hope to continue to strengthen each other's work in the future. If you would like to join or contribute news and information to the MIGIZI News Service, Contact: MIGIZI Communications, 1530 E. Franklin Ave., Minneapolis, Minn. 55404. News Line: (612) 874-6454.)

We Are By Nature Social Animals

" HIS WIFE HAD JOINED US. SHE WAS A SMALL WOMAN, ONE ALSO KNOWLEDGEABLE IN THE TRADITIONS OF THE PEOPLE. 'IN THE OLD TIMES," SHE SAID, 'PEOPLE WERE PRETTY STRICT. TODAY, YOU YOUNG PEOPLE THING THAT BECAUSE NO ONE GUIDES YOU IN MAKING DECISIONS, THAT THIS IS BETTER BECAUSE YOU THINK YOU ARE FREE TO MAKE DECISIONS FOR YOURSELF. BUT YOU ARE NOT FREE—RATHER YOU ARE LOST. YOU HAVE SO MANY CHOICES OPEN TO YOU THAT YOU HAVE NO CHOICE AT ALL. THAT'S THE TROUBLE TODAY. PEOPLE MAKE CHOICES, AND THEY DON'T EVEN KNOW WHY THEY MADE THAT CHOICE.' "

It was a grey, overcast day. All morning, the people had been gathered inside the longhouse, absorbed in the "reading" of one of the great oral traditions of the people of the Six Nations. While the mid-day meal was served, people gathered in groups in the mudhouse, inside the longhouse, and outside.

My friend was a speaker and teacher of the old ways. He was a soft spoken, gentle man who had been a leader of his community for two generations. He had been born before the roads became prominent, when the people still lived, to a considerable extent, in the forest. When he was young, the people spoke of the Old Ways, and he still carried a memory of those ways, and he practiced in his own life that which he remembered.

He had seen many changes in his lifetime. He had seen the coming of the roads, and had seen the people leave the countryside for the cities. He had observed the arrival of the internal combustion engine, and the automobile, and the airplane. That his life spanned the arrival of most of what we know as the "modern world," and that he was a teacher still of an ancient and almost forgotten world has always been a point of focus for me - a reminder that much of what we take for granted is so very new, and there are still living people who were born and were even adults prior to the arrival of much that is considered "modern." I went over to him.

"Have you been listening to what is said?" he asked.

"I have questions," I said. "Some of the people are saying that we should study the old ways, and live by those ways, but there are still many questions."

"What they are talking about today," he said, "these things will help you to remember those ways. But it is hard to follow the right way. It is the hardest thing in the world to do, because you must push away from your mind even bad thoughts about people. There aren't many people who are willing to even try to follow the Way of Life of the Indian people. But our way of life is clear enough. It's clear."

"The Indian Way of Life is a way that follows Nature. When you were first born, as a small baby, you didn't know anything. As a baby, your spirit was fresh and pure, and you followed the natural ways. As you grew up, you began to learn things. In these times, people learn things which take them away from the Natural way of living. It wasn't always that way. There was a time when our people spent much of their time seeking knowledge of the true path of things. But today we are confused."

"And the teachings," I asked. "Is a knowledge of the teachings the Way of Life?"

"No," he said. "The teachings are only a guide. Each person must seek his own way in the Natural order of things. We were given a mind that we could understand these things. The ancient teachings tell us of the origin of things and the reason that we are told to do things in a certain way. We remember how things were in the beginnings - what happened when the first person was found to be lifeless, and what the people learned about themeaning of death. And we remember what the people did when that happened. Our traditions are a very ancient teaching. There is much to be learned in those teachings - the Indian people are almost the only ones who still remember these things."

His voice did not carry the haughty, almost arrogant tone that one hears when someone is defending his own thoughts. He spoke with the feel of a true teacher - patient and sympathetic. What he had to say was the honest reflection of a mind that had spent eight decades and more learning and teaching the natural way.

"What you are hearing today," he continued, "is our peoples' memory of the ancient way of life, and the lessons that it has for us now. It talks about the things that have happened that draw us away from the natural order of things, and what we must do to set things right. There are things that are said that are specific to the people of the Six Nations, but the basic message could be applied to all people. Almost all the things of importance are mentioned. We are instructed that we have obligations to our young, to the old people, to one another, to the Creator, to the Sustainers of Life. There are things which we are able to do which are contrary to that way of life, and we are told about these things too. A lot of what is said has to do with the necessity of building families and community."

"But the teachings we have now have moved away from the old ways," I pointed out. "Today, we are told to marry and have families, build a home and raise our own food in ways similar to the ways the white people do. I don't think that we did that in the same way in the ancient times."

His wife had joined us. She was a small woman, one also knowledgeable in the traditions of the People. "In the old times," she said, "people were pretty strict. Today, you young people think that because no one guides you in making decisions, that this is better because you think you are free to make decisions for yourself. But you are not free - rather, you are lost. You have so many choices open to you that you have no choices at all. That's the trouble today. People make choices, and they don't even know why they made that choice. Our teachings don't tell us that the old ways should be forgotten. The old ways were good ways. When the teachings try to tell people how to choose a husband or a wife, they are simply trying to tell us ways to do things now that the people no longer follow strictly the old ways. The teachings are guides to people who have become lost."

"But think about the old ways. In the ancient times, the women had power. They were in charge of seeing that the community continued to follow the natural ways. In former times, the older women arranged marriages. You younger people wouldn't like that idea, but there were reasons that they did things that way. Later, when people started moving out of the Longhouses and living intheir own homes, the women lost their power. That's when we needed to find new ways to talk about marriage - so that people wouldn't get too separated from the right Way of Life."

"What are the things," I asked, "that people are supposed to think about today, when they think about marriage?"

"It's simple enough," the husband replied. "If it appears that two people are able to get along together then they are encouraged to see if they can work together. A man and woman can spend time together just working around the house, or in the gardens, or in the community. They are encouraged to spend quite a bit of time together to see if their interests are strong. If they work well together, then it may be that they will develop into a strong couple. Then it may happen that they will get married. If they do, then it is the responsibility of the community to help them in any way to make things work between them. Something has developed between just them two, and it is the job of the community to help them to keep that thing strong."

I remember coming away from that conversation thinking that the advice was too simple. His wife was right, of course. Having too many choices doesn't necessarily mean that you are free - it can mean that you simply have no values, that you have become

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disconnected from your humanity.

We live in a time when all values are questioned and ultimately found to be without substance. Native people, especially Native people who are in touch with their culture, have an additional problem. The cultures stand as kind of touchposts with the origins of humanity, and they are powerful touchposts. Within the culture of the Six Nations, there are ancient and complex ceremonies connected with the process of mating, and long teachings about the need to maintain and strengthen the family. Some of those teachings go back thousands of years - it is impossible to guess how ancient they are - and people have carried on those ceremonies over all this times. People probably don't do something like that, as a group, for such very long periods of time, unless there is a good reason. To know the complexity of the world of the People of the Longhouse, and to come to grips with the implicit logic which that world contains, is to respect it. It is the logic of the People of the Longhouse - a logic apparently invisible, or nearly invisible to scholars - which lends the traditions such integrity. The Six Nations' traditions have a way of beginning with a basic, undeniable truth and expanding that truth into every facet of life. The uninitiated, the acculturated, and the ignorant see only "quaint"/ceremonies/and "chants," a simplistic philosophy of life, and, at best, curious "fables" and "legends," where there in fact exists a complex social order with a legitimate foundation in the human experience.

The unavoidable conclusion that one must reach, after listening to the oral tradition of the People of the Longhouse for long hours, is that it advocates not only the formation of the nuclear family, but it even promotes something that people used to call "fidelity" within the marriage relationship. There is a lot more to it of course – it also provides for a spiritual relationship to all aspects of the natural world which is immense and profound – but attention to the nuclear family as an institution which can support that spiritual life is undeniable.

In the Twentieth Century, the nuclear family has been largely discredited as a tool which can lead to alternatives to Western life, but the arguments against it arise out of critiques of Western economy and Western patriarchal sexuality. The important concerns involve discovering and rediscovering ways that basic human needs can be met, and we can't look to the West for answers to that because basic human needs have been largely ignored and frustrated in that culture for at least as long as there has been an historical record.

What about our humanity? Is there anything that gives it definition? Are there any basic principles or human needs that we can identify that are legitimate and, more or less, universal? Some interesting thoughts arise when one tries to come to some conclusions about what we are, and where we came from and what connects us all as a species inhabiting this planet. In the origins of our species there may lie answers to the questions that have escaped us.

First, and very importantly, it must be understood that there are no universal rules about social organization that can be applied to all peoples at all times and all places. Our species evolved over millions and millions of years. At one point, ancestors to each of us were cold-blooded and aquatic; at another point they were probably rodent-like mammals. We have ancestors which subsisted on a diet of insects, and other ancestors (at different times, separated by millions of years) who subsisted largely on fruits. At one time, our ancestors probably lived in trees, and at other times they probably were largely hunters of small animals. And we have inherited something from each of those periods of time. Humans can still digest and virtually subsist on fruits. It is probable that we inherit binary vision (which gives us the ability to perceive depth) from the time when our forebearers lived in trees and needed to be able to swing from branch to branch. That arboreal period probably also gave us the prehensile thumb which enabled us to grip the branch more firmly.

At some point long before the dawn of history, ancestors of Homo sapiens had already begun to evolve feet like ours today and were beginning to stand erect. They had left the forest, and were probably hunters and gatherers. Someplace between the tree and the savannah, human evolution would begin to take some turns experienced by few, if any, other species.

In terms of physical evolution, at least, our species would cease to adapt to its environment. In fact, today, there is virtually no place in the world where our species is capable of survival in its environment based on its physiology. In order for humans to adapt to increasingly hostile environments, humans had to learn the means of survival. The learned means of survival is what we call culture. As the species spread out from hospitable climates to less hospitable ones, the level of skill needed to survive became more complex.

Basically, what this means is that humans, over hundreds of thousands of years, were forced to learn to build shelters, to make clothing, and to find and adapt to new foods in order to inhabit different places on the earth. Other species have adapted to their environment by developing a fur coat or hybernating during the cold months or by annual migrations, but Homo sapiens must build his shelter, sew his coat, and develop his own way of surviving the elements.

Although our species did not evolve in the way beavers and geese did, there was nevertheless an enoumous amount of physical evolution going on. Over two million years, the species experienced a profound growth in the size of the skull. That made necessary an althered pelvic structure in order to enable the female to give birth to the big-headed infant. The female experienced the most profound changes (compared to the male and to most other primates.) The female developed permanent breasts and a menstrual (as opposed to an oestrual) cycle, which meant that she was sexually accessible all year instead of only at certain times of the year. As hominid evolution continued, the neotany of the infant became longer and longer. That means that the time between birth and maturity became longer, until our species has the longest neotany of any species.

It is important to be very careful about the conclusions that can be drawn from all of this. It is almost certain that long ago, when our ancestors were hunters and gatherers but before they invented complex tools, that it was an absolute necessity for survival that human (or pre-human) families be formed. And it is arguable (but not provable) that humans evolved sexually to accomplish just that. Given that hunting cultures several hundred thousand years ago depended on animal protein for survival, that infants needed

animal protein when there was little visible source of vegetable protein, that failure of the infant's survival meant extermination of the group, and that males are probably the logical ones to do the hunting more of the time because pregnant females can't abd because infants can't be left unattended, it would seem to establish that there was a need within this species for a cooperative effort.

There are some other questions which science can probably never answer completely. Why did the females of the species (our species) develop permanent breasts? Permanent breasts appear in virtually no other species in nature, and are found only in domesticated animals. And why the evolution of the menstrual cycle. Certainly, for purely reproductive purposes, the oestral cycle should have served as well.

It has been argued that at least two elements of physiological evolution – the menstrual cycle and the permanent breasts of the female – serve as sexual devices for the domestication of the male. I'm not compelled by that argument. It implies that the adult male had no other reasons for remaining with and hunting for the female and infants other than sexuality, but there is no reason to believe that sexuality and sexuality alone formed the basis for early pair bonding within the human species. There are other factors to be looked at.

The species evolved a larger brain over a long time. The increased brain capacity is assumed in Western fiction to have been the tool which enabled the species to evolve more complex cultures, and to a point, this is probably true. But much of the evolution of the brain involves the evolution of the frontal lobes, and what we know of the frontal lobes suggests that that area of the brain is more useful for dreaming than it is for manipulating tools. Assuming that evolution tends toward more survival-oriented physiologies, why would so much evolutionary energy be taken up in the development of an area of gray matter which serves little or no mechanical purpose?

To complicate the matter even more, primates exhibit extraordinary needs for intimate behavior. All that we know about primate behavior indicates that primates need to touch and be touched more than other kinds of animals. In fact, intimacy deprived primates (from chimpanzees to humans) exhibit all kinds of strange behavior. An infant which is totally deprived of any human touch may even die, even though all its other physical needs (warmth, food, water, ect.,) are met. And modern psychologists are beginning to recognize (how *long it takes!*) *that intimacy deprivation is a primary*, if not *the* primary, source of behavioral problems among human beings. (The other source of behavorial problems is emerging as diet-related.)

There are many other things which can be considered which relate to the evolution of our species, and many of those things relate to culture. It is probable, given the nature of the hunting and gathering life, that for most of the evolution of our species, females were the primary developers of culture. Females probably initiated most developments in the area of clothing, shelter, herbology, language, cooking and food culture. It isn't scientifically provable but given that the female was probably left in camp while males were out hunting, it is probable that

females had a lot to do with those things. And females probably also were instrumental in the practices of very early agriculture and animal domestication.

Human survival, virtually since the arboreal period (which is a very long time,) depended on the cooperative interactions of adult males and females. Humans require more than simply food, clothing and shelter – the survival of the species requires infants, and the well-being of adults also is enhanced by the considerable amount of intimate behavior which is or should be associated with the raising of infants.

None of these factors makes an overwhelming argument supporting monogamy as a universally "natural" way of societal organization. In fact, that argument cannot be supported. All that is certain, from all of human evolution, is that our species has needs for group association and cooperation which go well beyond our material needs and which enter upon the realm of the psycho-spiritual. In reviewing hundreds of natural world cultures, we find every kind of conceivable form of social organization, from monogamy to polyandry and polygyny. How humans organize successfully to meet their needs as individuals and as groups seems to depend almost entirely on the context of their existence. The needs are universal, but the variations which meet those needs are many, and the appropriateness of each must be viewed in context. Only one common factor has been demonstrated universally throughout successful human cultures: adult males and females always seem to live with their children. Something that can be described as a nuclear family exists and has existed in virtually every successful culture in human history.

Cultures change, (at least during the last 10,000 years they have,) the environment changes, all kinds of changes take place which affect human groups. But human needs which have remained pretty consistent for hundreds of thousands of years probably don't change as easily or rapidly. Human groups still need infants to survive as groups. Human infants need intimacy to survive, and human beings still need intimacy to remain healthy long after they have ceased being infants. Human beings, in many ways and many contexts, still need other human beings. We can still breathe and eat

and sleep and continue to function biologically without other people, but the definition of our humanity without other people isn't the same. We are, by nature, social animals.

We have inherited those needs from the natural world, and in the natural world, those needs are/were satisfied. The problem today is that we no longer have unhindered access to the natural world, and all of those needs are not being met very well. The West creates institutions (welfare agencies, court systems, mental hospitals,) to meet those needs. Natural world people know that those needs can only be met by human beings. The problem, then, is to make it possible for people to be (to act like) natural human beings.

Human needs are not impositions of nature which must be struggled against and conquered. The more we struggle against our human natures, the more we compound our problems. Our needs for intimacy provide our most profound potential for the expression of our humanity. Nature opens for us both the necessity and the potential to be infants and friends, parents and lovers, siblings and grandparents. That we have both potential and needs to live as groups and families is only a curse if you have been alienated from even the idea of your natural humanity.

The definition of a natural way of life is extremely complex, especially when addressing the questions of human sexuality and social organization. One can state, for example, that when you are eating food that appears nowhere in nature, you are not eating natural food. But human behavior is different in that all forms of societal behavior exist in nature and probably also among natural world peoples.

Natural world cultures are defined as those which have made an adjustment to their environment in such a way that they are in harmony with its native biology. In the country of the Six Nations, when the people had absolute access to an undamaged natural world, the social organization which worked to this end was the extended matrilocal family. When the People were confined to reservations and small plots of land and were subjected to the enormous pressures of Western society, they found that the natural ways were still possible through pair-bonding and a community effort to support the survival of what remained of the extended family.

The natural way of life and the teachings of the traditions are not attempts to andwer our problems one-at-a-time. The traditions offer difficult and complex solutions. In the Six Nations country, those traditions urge us to live simply, on a few acres of land, grow our own food, maintain stable and faithful relationships to our spouses, educate our children ourselves, use natural medicines, and follow the spiritual ways so that our communities remain strong and our minds remain strong in the ways of the Creator. They strongly promote that people marry and have families and work to support one another. It's good advice. Just about all of the traditional societies in North America have the same advice to *individuals:* follow the Creator's ways.

The point is underlined when one considers the difficulties of translating the Seneca thought into the English language. The Seneca word which is usually translated to "Creator" actually means "that (m.) which finished (making) the human body." The definition can be expanded, but it could be said that, in the Seneca language, the ways of the Creator involve the ways of the evolution of our species. That is what people should learn to respect – the ways of that which created us, the nature of our humanity, the natural ways.

Sotsisowah

CUSTOM HOUSE PLANS RIPPED

When the Canadian Customs and Immigration Authority planned to build a new customs office on Cornwall Island on the Mohawk Territory at Akwesasne, they apparently gave little thought to the fact that the new structure would be located on Native land. On September 7, 1978, customs representatives called a meeting in St. Regis village to announce plans for the dismantling of the existing facility and construction of a new, larger one. Customs officials simply assumed that the construction of an enlarged facility on Native land required no more than a simple notification of their plans, and they met with Mohawk people as a "courtesy," as they explained it. Events were to prove that their cavalier approach to a Native peoples' rights within their own lands was very much in error.

At the meeting at the Band Council offices, customs representatives said that they needed a new facility on Cornwall Island, one with more office and storage space, washrooms, more parking area, and a special bay equipped with a hoist to aid in performing under-vehicle inspections. They said that they wanted to "inform" the people of their intentions, and that they wished a simple written request by the Band Council giving them their blessings.

That meeting generated a lot of questions among the Mohawk people. Why did the customs service wait until the last minute to announce their intentions? (They said that the whole matter had to be settled within two weeks.) Why the sudden need for an extensive expansion of the facility? What are their hidden motives, their long-range plan? The customs people had mentioned that the expanded complex would handle more vehicles more efficiently. Apparently they were expecting a greater traffic flow, but how much greater? And where is their feasibility study that prompted them to undertake such a massive expansion of the existing facilities?

There were other questions which reflect the kinds of considerations faced by Native peoples in these times. With a greater traffic flow, there will be a greater amount of carbon monoxide emmited into the environment of Cornwall Island. How much more? And how will it affect the people living on the island? Surely courtesy to inform the Mohawk people must be a decoy. If they say that they have the authority to go ahead and start construction, why did they bother to inform Mohawk people at all, and why are they willing to wait two weeks for a decision? The paper outlining these concerns issued by the Band Development Project staff stated : "We recommend that the Band Council investigate these areas and have some documented answers before they grant these industrialists their blessings!!!"

The Band Development Project viewed the enterprise with a considerable amount of suspicion. They noted that Canada customs had claimed that the land for the proposed facility had been expropriated in 1956 by the St. Lawrence Seaway. Whenever the Canadian government had wanted anything in the past, they had simply come and taken it. Something was suspicious about their actions in asking for the Band's blessings. BDP pointed out that the only time that there is a slight traffic problem is during the Fourth of July and Memorial Day weekends, and that it seems unrealistic to spend thousands of dollars because of two days out of the year. "There must be," they said, "a transport agreement to re-route transports through Cornwall Island to increase trade for Cornwall at the expense of Cornwall Island." They suggested that, rather than expanding the facility, the best idea would be for Canada to take their customs station off Cornwall Island altogether.

Prospects for the construction of a new customs facility took a turn for the worse on November 2 when the STANDARD-FREEHOLDER, a Cornwall paper, reported that the traditional chiefs of the Mohawk Nation had warned that any attempts to construct a customs house on the territory of the Mohawk Nation would be met with resistance. In a press release, the Mohawk Council stated that the land on which the proposed new facility was to be built had never been surrendered by the Mohawk Nation, and that any expropriation by the Seaway Authority was deemed illegal.

"The traditional government of the Mohawk Council and its people are the only parties that can give permission to a foreign nation to erect any structure on our territory," the statement read. "As far as the Mohawk Indians are concerned, the land in question is still part of the Akwesasne Nation Territory. The Canadian government can rest assured that there will be no new customs house or expansion on Cornwall Island until all these concerns have been dealt with and made final between the Chiefs of the Mohawk Nation and the representatives of the Canadian government. Any attempt to ignore any further concerns of the Indian people will be met with resistance."

The statement also noted that residents of Cornwall Island also object to the fact that they were never consulted about pollution and noise factors which would be created by expansion of the present facilities.

Erin Oakes, a subchief of the traditional council, was adament in his opposition to the proposed construction. "We'll block the project the best way we know how without hurting anybody," he said. In response to the Canadian government's claim that the St. Lawrence Seaway had expropriated Indian lands more than twenty years ago, he replied: "The word 'expropriate' is just a legal word for 'theft'."

In an unusual turn of events, customs employees at the facility on Cornwall Island let it be known that they didn't want a new facility and that the old buildings suited them just fine. Finally, with pressure mounting and support dwindling, on November 24 the Canadian government threw in the towel. "We have been informed by the public works ministry that the project has been cancelled," was the report from Ottawa.

An American Journal

SUMMER/1978

The sun was bright and burning, and tar on the winding black-top road stuck to your boots. About thirty of us were walking. All around us there were graves – little white stones, thousands and thousands of them.

Bill Means and Oscar Bear Runner, both Lakota, walked out in front. Oscar Bear Runner carried the Pipe. Behind them were old and young men; young women carrying babies; teen-agers.

This was at Arlington Cemetary in Washington, D.C., during the week that the Longest Walk was in that town.

It was a hot, windless day and were walking down a winding black-top road and all around us there were dead people. An official from the cemetary was guiding us. He was tall and thin and he carried a walkie-talkie in his hand. Bill and Oscar and some of the young men were walking with him. Sometimes, turning a corner, they'd pass him up and he would have to run to catch up.

On each side of the road, the white markers followed each other, dotting the little hills and villages and stretching the eye with their repetition.

What is it about a cemetery -- the way it defines its own space? What is it about that feeling of being in a vacuum?

Once, we passed a group of men digging a grave. They were in a small valley, surrounding by the white markers. They had an excavating machine -- a tractor with an automatic shovel on the front. Behind them, on the horizon, was Washington, D.C. You could see the activity of the many cars and the tall whiteness of the Washington Monument and the Lincoln Memorial, the reflecting pools and beyond were the buildings of power: the Capitol; the White House; the Supreme Court.

In front of us now, Oscar Bear Runner walked with the Pipe in his hands. He turned into a second road, on a downhill slope and then walked onto the grass, making his way among the markers until he came to one that was near a large, old tree. He turned and asked the group to step up.

Bill Means spoke then. "Back in 1972," he said, "When we were here during the Trail of Broken Treaties Caravan, it was our intention to come to this cemetery and to try in our own way to honor two men--Indian warriors--who are buried in this cemetery. This was not possible then. There was just too much going on and we couldn't separate our forces long enough to do this. But you know, as Indian People, we have obligations and we have knowledge of the ways to do things that most other people in the world have forgotten. And we don't forget to pay respects to the dead."

"You all know this is not something we do lightly. That is why there is no media here today. No cameras here."

"I'd like to ask my uncle here, Oscar Bear Runner, to say a few words about who John Rice was and why he is buried here. Then we will pray for this fallen warrior -- and for all here -- because our religion teaches us to pray for everyone -- and we'll sing an honor song."

Oscar Bear Runner stepped out. He is a medium-sized older man with friendly, open eyes and a tight bounce to his legs. He stepped forward and turned around and he was holding a Pipe. He talked about John Rice.

This man, John Rice, he said, he was an Indian soldier from the Midwest. He was half- Winnebago and half Lakota and his mother was so-and-so. As a young man he went to war. White man's war. The one called Korea – more than twenty years now. John Rice – he was a good warrior and he had much to guide him in that way Then he was killed. Killed-in-action. His widow and his mother, they wanted him buried in South Dakota. Rapid City. This was all set to happen. Then the priest said no. He said: cemetery closed to Indians. Only for caucasians. Is another word for White People.

This is the story of John Rice, Oscar said. In his coffin, ready to be buried near his home and White Man don't want to allow. This is bad. Wife and mother upset. Newspapers write it up. They say: No Grave for Indian Soldier. This the President hears about. President Truman. at that time he offered John Rice be buried in this cemetery. Arlington. The family accepted. It was a way to show against the prejudice. But it is far--it is far from home. A man don't rest good buried far from home.

Oscar Bear Runner was filling his Pipe. "I am going to say a prayer," he said. "Then we sing."

He lowered his head and held the Pipe with the bowl against his chest and the stem sticking up and out. He prayed in Lakota--a soft murmur that carried itself, then lingered. While he prayed an older woman reached into her bag and brought out some sweet grass. She gave some to each person. Then the singers sang an honor song--a very old song--and some tobacco was burned.

Afterwards we walked some more. The group was very quiet. There was a slight breeze blowing. We walked to the side of a small hill to where the grass flattened out and Bill Means stopped by one of the markers. "This is where Ira Hayes is buried." he said.

The people stood around him. Bill looked around.

"I don't want to take much more time this morning," he said. "There is much to do today yet. But this is the grave of another one of our people. He was a Pima from the Southwest. A much decorated veteran. We come here to offer a prayer and an honor song for him."

Bill made a circular motion with his hand. "This is a big cemetery," he said. "For the Americans this is considered a great honor to be buried here. Their biggest heroes are buried here. They guard this place. Military people do this. Now, in our way, we are taught to respect any grave. We are taught never to disturb the remains of any ancestor. This is why we can come here and show respect for all who are buried here. This is a thing we understand. Imagine. Imagine how it would be for us to take bulldozers and dig these graves up, put them up on some display.. Ican not think that we would do such a thing. I pray and I hope that some day it will be just as difficult for them to dig up the bones of our ancestors as it would be for us to dig up these graves."

A man who, like Ira Hayes, was also a Pima now stepped forward. He had these words: "I didn't come here to pray for Ira Hayes because he was a famous hero. I came here to pray because he is my relative. I wanted to say also that all the fame of the White Man's world and all the glory of the White Man's war did nothing for this man, my relative. When he came home, he was just another Indian. And all the bullets could not kill him but what killed him was alcohol, was picking up that bottle. And the fame, it didn't help him then."

Oscar Bear Runner prayed again. The singers sang the honor song and tobacco was burned... Then the group walked away. We headed back on the winding black-top road and it was very hot. As we neared the entrance there was a large bus pulling in. It was coming our way and we had to move to the edges of the road. The gravediggers were excavating with their machine and in the distance you could see and hear the morning rush-hour traffic. Then the bus was passing us and it was full of people. They had their faces close up to the windows and they had cameras and there was a man with a megaphone at the front. "Welcome to Arlington Cemetery," he was blaring to the tourists, "the biggest military cemetery in the world!"

There was a guard at the door. He looked a little nervous. There was to have been a demonstration there that morning but it hadn't pulled off.

This was at the Smithsonian, in Washington, D.C. The Smithsonian is a world-reknowned center/museum of cultural anthropology. The demonstration was supposed to have called attention to the role that these kinds of museums play in the desecration of Indian People. It never quite came together. This was like the sixth or seventh day of continous activity and people were tired.

Outside, a few sat on the steps or on the grass. It was Saturday, and the place was teeming with tourists.s. The tourists took pictures. The Indians sat around and smoked cigarettes and told jokes on each other.

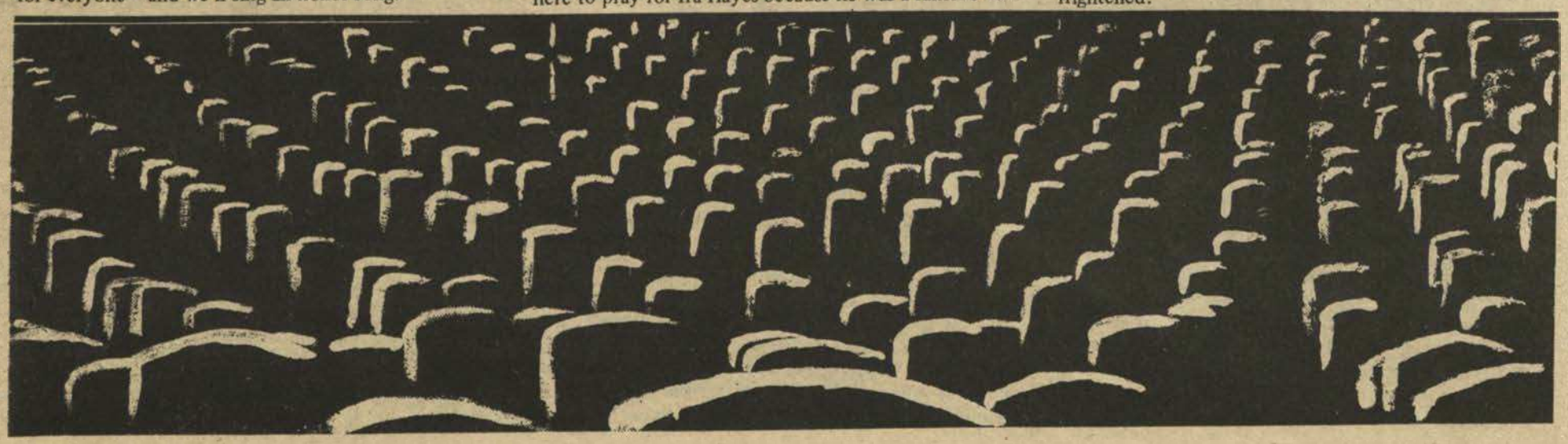
I remember my friend Mark and I walking toward the door and there was a guard and he was staring at us. He looked a little nervous. Mark had his shirt off and he was wearing long, thin braids that day and he probably one of the gentlest men I've ever known but then he also has a way of setting his jaw hard and his eyes look very serious, almost angry, and we were walking toward the revolving door.

The guard approached us. He was an older white man and he was waiting for us as we emerged from the door.

"Sir," he said. "You must wear a shirt."

Mark stared at him. "Why?" he said.

"Regulations," the man said, and he looked frightened.



Mark pulled his shirt out of his back pocket and slipped it on. This was out of respect. The guard moved away without a word and we went inside.

There were many people. There were guards dressed in blue with walkie-talkies in their hands. They followed us with their eyes as we walked around.

The Smithsonian is a big museum and it is a showplace; it is a tourist attraction. It attracts primarily because its displays and the very atmosphere of the place carry from within an air of academic respectability, of "culture". It is symbolic of Western Civilization and in particular, its American reflection.

The Smithsonian is big, with many different wings and each with several dozen displays. It is like a big cathedral, and tomb-like in its hugeness; in its rounded ceilings; in the air that permeates it and which tends to reduce all those who enter there.

The Smithsonian is like anything else in American life. If you let yourself go--if you don't confront what is immediately before you--if you don't reach inside yourself to remember--then, it can actually entertain you. It can lull you by its quality into viewing and accepting what is displayed before you as the truth, as the way things have been and should be.

"I want to see the Indian displays," Mark said.

We slipped through the crowd. There was a wing full of displays and scenes of American Indian life. A couple of Indians were coming out.

"You going in there?" one asked.

We nodded.

"Its pretty sick," he said.

"What is it?" we asked.

He shrugged. "I don't know," he said. "It just made me feel bad."

We went inside. There were many tourists. Some were taking pictures. The displays depicted scenes of American Indian life. Here, behind glass partitions and frozen in time, you could see a whole tipi--and a dummy Lakota family scene of the last century. There were kids playing; women working hides; men going off to hunt.

We worked our way along. There were scenes of Indians from various regions: Pueblos from the Southwest; Iroquois from the Northeast; Indians from South and Central America; there was a Caribean scene of Taino and Siboney Indians greeting Spanish ships. There were many artifacts-- pipes, hatchets, tools--there were medicine bundles--and it all looked extremely well-done, and very acceptable, behind the glass.

But it wasn't acceptable.

What I am trying to get at here and what is very difficult to get across is that there was something somehow deeply wrong with all of it--there was a feeling of repulsion growing in us and I remember thinking too, that maybe we were being too antagonistic, too easily ready to dislike what was before us--when Mark suddenly turned away from a particular display in disgust.

"Look at those pipes," he said. "Those are Muskogee pipes." He shook his head. "Those should be with my people. Those are really old pipes. They shouldn't be hanging there."

We looked at the pipes a while. Mark studied them--his face pressed against the glass. I looked away and then stepped back and stood in the middle of the aisle, with all those people around and I remember feeling that this was all crazy somehow and wondering what was motivating these people and how pale and lifeless they looked.

The displays of Indian people--even though they were well executed--they implied somehow that these particular human beings could be made into an archeological curiosity--and behind the glass, staring back at you, the more real and life-like the figures looked the more unreal the whole thing became. And the tourists continually taking pictures, and...

"Look at those Indians, Mom."

"Oh. Doesn't that look like they're actually alive?"

It was interesting once we turned a corner to see a bunch of long-haired, feather-wearing dark-as-tanned-leather young Indians looking into the glass cages and then see the reaction of the tourists as they saw the real thing before them and them looking back and forth and them being afraid.

The whole place was kind of jumpy that day and some exhibits were even closed.

"I bet they were afraid to show us some of this stuff," Mark said, trying to peek behind a curtain that had been drawn over one display. "Probably more medicine bundles – or parts of bodies."

There were parts of bodies in some of the visible displays--a finger necklace, bones, skulls. There were different medicine bundles and false faces and sacred pipes. It was all clearly categorized and it all seemed clean and well-cared for.

It was strange. We kept going. I remember the skulls. There seemed to be hundreds of them. This was a display that attempted to show the population explosion around the world and they had chosen to use human skulls to symbolize population figures – skulls that as you looked at them you had a knowing inside that the should't be there--that they had once belonged to a human being and carried a face of flesh and eyes and nose and hair just like your own – and, at the least, they shouldn't be props in someone's display--they should be layed to rest and all this needed a totally different dimension – and then we turned a corner into a room that spoke of something very bad and at first I couldn't what it was but there was a feeling that reminded me of a cemetary I had walked near once in Guatemala, shortly after their big earthquake and some of the tombs had cracked open and there was a perception that was beyond smell but that came through the nose and something told you it had to do with agony and then I saw her: and I don't want to describe her just yet. I want to keep my eyes away from her.

Mark saw her too and his face changed. He was grimacing and looking away and I could tell he had picked up on the agony.

We walked around that room quickly and moved on.

There was much more to see and the next series of rooms was an attempt at a history of Man's Rise to Civilization.

What can one say about this, except that it is wrong? Except that the basic premise is racist?

The basic premise is that the rationalistic way of looking at the world, the objective, scientific way, is the only true path to knowledge. Everything else is superstition and ignorance; everything else denotes inferiority.

The history of Western Civilization is the history of an expanding empire; it is the history of displacement and subjugation of tribal, spiritual peoples, and of the creation of systems which extract from people and the Earth and that destroy the Natural World.

But the exhibits didn't say this. The exhibits talked of something positive. The exhibits talked of "advances" that had made things easier for humanity. It was almost like one of those power company ads--where they tell you how beneficial your next rate increase will be for you–how much the company is inventing, redesigning and creating--for you. They tried to make it sound exciting, something we all shared, the upward surge of history as a common bond. I wondered about it. It seemed to me that this was the academic/scientific reflection of what within the United States has to be seen as an actual political stance. In other words, a sort of smokescreen: you don't see the corporations at the Smithsonian, but their message--and their aspiration-is reflected there. Probably, their money is too.

We moved on. By now, we had picked up some portable headphones. They would click on as you neared a display and a voice would come on and tell you all about it. We made the whole tour--from the Paleolithic through the emergence of the modern state to American ingenuity and know-how. They even had a big locomotive on display.

Then we took the earphones off. Mark got his tangled in his hair. He tried to get it off and sort of twirled after it and I laughed. "There you go chasing after civilization," I said.

"Got me going around in circles," he said.

We headed back. We were in a light mood now and I think we had nearly forgotten that central room--and then we were in it and it was like going from that linear process of history where things are, at least, intellectually clear, into a sort of vacumm, into a dimension that is perceptual and pregnant with power and mystery and space and there are things that can not be thought about – wonderful, awesome things that can only be experienced and are not to be tampered with, are not for human beings to control and once people--maybe all people, knew of this--and all of life, perceived beyond the perimeters of reason had that quality. This is life perceived fully, and it has a mysterious and fragile web-like feeling to it – an inexplicable complexity. Neither reason nor science will ever explain its totality, because the mystery recedes before the tools of science, knowing that it has infinite space and science cannot tolerate infinity.

It was a woman. It was the body of an elder woman that they had dug up and placed inside a glass cage and she was very well preserved--a Peruvian Indian woman--and she was curled up and there was a face to her yet, sort of sunken and looking to the side and down and there was a sort of wry agony, a kind of frozen agony in it and there was a room full of people with cameras around her, people talking nonsence and ignoring her, people pointing at her, at her teeth, at her toes and this was the attitude that one was supposed to have, was one of total nonchalance, was one of objective, intellectual observation and there were guards to keep people moving along and to keep people from smudging the glass with their fingers.

I remember Mark in disgust turning around and not looking and pacing back and forth. I remember that his eyes were full of heart and there was a pain in them, which was really a pain of inheritance, a pain beyond the self and that was when I stuck my hand in my pocket and the sweetgrass filled it.

I showed it to Mark. It was the sweetgrass that the woman had given me at the cemetary. We did a little thing then: we burned some sweetgrass. Mark did this. He lit it up right there and walked around her and it was only a way of paying respect and asking forgiveness and while he was doing this no one stopped or stared or even looked.

Then we walked out.

There was a guard at the door. He was black.

"What do you think of that?" Mark said. "This is what they do to our people. Dig them up. Stick them in places like this."

The guard nodded. "I know," he said. Then he surprised us. "They're gonna pay, though," he said. "You wait. They'll pay for it."

ISMAELILLO

Photo By Akwesasne Notes

Fort Laramie Treaty Commission, 1869

New Legal Strategies for Subverting Indian Rights

Last month the U.S.Justice Department announced that it will formally advocate Supreme Court Review of lower court rulings in the Indian treaty fishing rights cases from this area. Since the United States was the winning party in the orginial federal court suit which now wants reviewed, the government appears to be appealing its own victory.

The Justice Department's decision is not only an illogical step: it is a betrayal of the government's co-plaintiffs--the Indian tribes whose fishing rights the federal courts affirmed. But the tribes were not surprised by this development; for it is only the latest in a series of government moves away from its obligation to Indians and into the arms of those who would redefine and abrogate Indian rights. And waiting eagerly to give the first congratulatory embraces was Washington's elected officials led by Senators Henry Jackson and Warren Magnuson.

Once friends and allies of the tribes, our senators are now among the most vigorous supporters of the emerging "Backlash" against Indian rights. Ther are certainly the most powerful. Magnuson's power as head of the House-Senate Conference Committee on Appropriations was dramatically demonstrated on September 15, when he cut three million dollars our of the Interior Department budget. The money is needed for implementation of treaty fishing rights as defined by the federal court. Magnuson's immediate target is government-funded litigation on behalf of Indian tribes. But he and Jackson have made it clear that their ultimate air is abandonment of the federal trust responsibility to Indian people. And they are not running into strong resistance from the Carter administration.

The federal trust responsibility to Indians-an invention of the U.S. government and its courts-is not an easy concept to understand. It is based in part on the eighteenth and nineteenth century view that easkened Indian Nations, surrounded by non-Indian settlers, should have the protection of more powerful U.S. government. Most Indian treaties promise the tribes federal protection, from "bad" U.S. citizens as well as from foreign powers in return for the tribes' relinquishment of vast territories.

But the idea of a U.S. trust responsibility also stems from the less magnanimous non-Indian assertion that "discoverer" European nations got legal title to all land previously held by Indinas, leaving the native people with no more that a right to occupy their land at the pleasure of the new sovereign. This convenient doctrine now enables the U.S. government to claim that is holds remaining Indian land and resources in trust for the tribes.

This difinition of the Unites States as guardian and the Indians as wards has too often furnished a legal justification for federal policies designed to force Indian assimilation into the mainstream. But having set itslef up as trustee for people it had reduced to desperate dependency, the U.S. found itself admonished by its own courts to treat its wards honorably. The courts have said that the government must take its responsibility as seriously as it would any other trust relationship. And among the most important Indian property rights which the U.S. has pledged itself to protect are the rights reserved by treaty.

Non-Indian hostility towards Indians, in this area as in many areas of the country, is hardly a recent phenomenion.

The doctrines of federal responsibility toward and federal power over Indian tribes grew out of repeated attacks by states on the distinct Indian communities in their midst. The U.S. has acted in such cases to enforce the treaty promises, as much to preserve its xonstitutionally conferred power over Indian affairs as to promote tirbal interests. As so, in 1970 the Interior and Justice Departments came, belatedly, to assert that Indian treaty fishing guarantees take precedence over Washington State's power to regulate its fishery

THE STATE VIGOROUSLY RESISTS FEDERAL LAW

The federal trust responsibility explains why the lawsuit which is too often called the "Boldt decision" was actually entitled *United States vs Washington.* Now, four and half years after it won that suit, the U.S. government is asking the Supreme Court to review the favorable decision. Justice and Interior Department officials offer two reasons for this startling turnabout; first, non Indian resistance to the lower court decisions, resistance which has taken the form of widespread illegal fishing, will not subside until the nation's highest court speaks on the subject; second Washington's supreme court has handed down rexent decisions which are in direct conflict with the federal courts' rulings.

In other words, the government is saying that the Supreme Court must rule on the treaty fishing issue becasue Washington State has refused or failed to obey and implement the lower federal court decision. Our constitutional system makes federal law the supreme law of the land; yet the high court of the state rejected Judge Boldt's interpretation of the treaties and forbade state officials to enforce the treaties. It did this in a lawsuit where the supposed "adversaries" of the non-treaty fishers were the same state officials who had repeatedly pronounced Boldt's decision wrong, immoral, and a disaster tp tje state's fishing industry. There can be little doubt that the conflicts which the federal government hopes the Supreme Court will resolve were provoked and reinforced by Washington State's own response to its loss in federal court.

As the Ninth Circuit Court of Appeaks noted on one of the four occasions when it upheld Judge Boldt, the state has gone through"extradinary machinations in resisting the decree" during the past four years. The appeals court called what it saw "the most concerted official and private efforts to frustrate a decree of a federal court witnessed in this century," comparable only to some school desegregation cases.

But in the desegregation cases, where state and local officials tried to appease their white constituents' racism by defying federal law, the federal government moved in to see that the law was enforced. In the fishing rights controversy, no federal force has been brough to bear on the state. To the contrary, the U.S. has initiated as

important effort to appease the recalcitrant non-treaty fishers and state leaders. The U.S. proposed to compromise rather that enforce the Indians' declared rights.

FEDERAL TASK FORCE OVERLOOKS TREATY RIGHTS

Last year the Washington congressional delegation, pointing to demonstrations and violent actions by non treaty fishers, persuaded the administration that *U.S. vs Washington* would continue to spawn controversy and volatile confrontations unless the President stepped in. As a result, President Carter appointed a cabinet level task force which was instructed to studythe problem and propose a settlement that could be agreed to by all interested parties.

Although the task force was told to respect Indian treaty rights, its assigned mission of seeking agreement from the state and from non-Indian sports and commercial fishers required that it propose some departure from the treaty rights as they have been defined by the courts. And it was understood from the beginning that any settlement proposal--whether the tribes agreed to it or not--would form the basis of legislation to be introduced in Congress. This threat of legislated diminishment in their newly affirmed rights forced the tribes to cooperate with the task force. They tried to educate the task force's local representatives and to build a good case for defeating any legislative attempt to rewrite the treaties.

Nevertheless, after nine months of hearings the task force issued a report which asks the tribes to give up important elements of their right under the treaties. Protesting non-treaty fishers have directed their anger at the fifty percent opportunity sharing imposed by the federal judge and therefore most publicity regarding the task force report had focused on the proposal that the treaty allocation be dropped to roughly forty percent. A far more significant aspect of the task force recommendation, however is its complete disregard for the tribes' powers as sovereign governments to regulate their members' fishing. According to tribal leaders, implementation of the task force proposal would virtually return the commercial fishery in Washington to state control- a situation which prevailed before the decision in *U.S. vs. Washington* and which made the litigation necessary.

Even though non-Indian fishers' spokespeople as well as the tribes have publicly rejected the task force recommendations, those recommendations are already providing the basis for bills being drafted by Washington congressmen. On September 29 Representatives Don Bonker, Norm Dicks, and Joel Pritchard announced that they are preparing legislation which will include provisions to restore control of off-reservation fishing to state agencies, and to stop commercial treaty harvests of steelhead. If enacted, these provisions would be unilateral and direct abrogations of U.S. treaty promised to Northwest Indian Tribes

ENGINEERING A CONGRESSIONAL BACKLASH

According to law developed in U.S. courts, Congress has power to override the treaties in this way, as long as it compensates the Indians for the loss of their valuable property rights. Therefore, if the Supreme Court refuses to review or to reverse the decision in *U.S. vs Washington,* our senators and representatives can be expected to press seriously the legislation which they now intend primarily as a demonstration to voters back home that they have taken to heart their anti-Indian mail.

Because it will be presented as a matter of limited local interest any fishing bill backed by most or all of Washington's delegation should sail smoothly through Congress especially if it incorporates the proposals of an executive task force which did many months of investigation. But such congressional action would have great significance nationwide. It would come at a time when several bills to limit Indian rights and change Indians' legal status have been put forward. Many of the pending bills are sponsored by men who represent Washington State, but they are not all simply reactions to the uproar surrounding treaty fishing. Water rights and general jurisdiction bills drafted by Lloyd Meeds, for example, would take away resources and governmental powers which are as important to the existence of all tribes in the U.S. as fishing rights are to the existence of Northwest tribes.

Our representatives are finding allies among the delegates from Maine, Michigan, South Dakota, California, New York, and other states where people are annoyed by Indian claims to resources which the non-Indians long ago appropriated for their own use. The Indians claims are hardly new; but only in recent years have the tribes had access to the funds and lawyers needed to press their claims successfully. The claims apparently strike at some important interests. Led by people whose racism is but thinly disguised under rhetoric which calls for "equal rights and responsibilities"for Indians and amply funded by people who stand to lose financially if the tribes' rights are recognized, the anti-Indian loby is well organized and effective. The opponents of Indian rights would most like to see the federal government stop backing Indian tribes when tribal and state desires conflict

But leaders of the back lash know that it will not be easy to bring most congressional representative around to their view. It is less that two decades since Congress abandoned as disastrous an attempt to "get out of the Indian business"and came to see "self-determination" as the best solution to the terrible poverty and other grievous problems still facing Indian communities. Also, representatives from states with no substantial Indian populations can usually be counted on to vote their sympathy with Indians when the opportunity arises.

JUSTICE DEPARTMENT BETRAYAL

However, Senators Magnuson and Jackson may have found a way to affect the exercise of the federal trust responsibility without getting Congress to redefine that responsibility. Using their considerable power, including Magnuson's power over the purse strings they are pressuring officials who administer the U.S. trust not to advocate the tribes' rights against non-Indians. On March 1 this year, Jackson wrote to Attorney General Griffin Bell with the request that the Justice Department "develop methods of reducing litigation "in which Indian tribes make" claims to natural resources and jurisdiction over non-Indians." A week later Magnuson sent interior Secretary Cecil Andrus a demand for a detailed justification of budget requests from the two interior offices which sometimes litigate on Indian tribes' behalf. Apparently not satisfied with the response he got, Magnuson engineered the recent cuts in money needed by the Bureau of Indian Affairs for regulation and enhancement of Treaty fisheries in Washington.

The Senator's messages to the Carter administration are not falling on unreceptive ears. Attorney General Bell answered the Jackson/Magnuson communications in a letter dated May 25 which Jackson called " a good start" toward solving the problems raised by Indian claims. Bell indicated that the administration is reviewing the government's historic role as an advocate of Indian rights. He betrayed the bias that he brings to such an investigation in a 1977 interview which was carried in the *Atlanta Constitution,* When the U.S. acts as the Indians' attorney, Bell worried, "the people of the United States are without a Lawyer."

This statement by the nation's top law enforcement officer also betrays a shameful ignorance of his duty under the law. Ten Indian leaders who signed a letter to Bell late this summer expressed succincty the reason why the attorney general must not bow this way to pressure from non-Indian. "When the Justice Department sues to protect and enforce Indian rights,...it is acting in furtherance of fundamental national policies that are as old as the nation itself... it is acting to effectuate public policies just as much as it is when the United States compels private individuals to respect environmental law or to protect public property."

The Indian leaders were referring, of course, to the U.S. trust responsibility– to the responsibility which the U.S. imposed on itself. The Federal Government has long recognized its moral obligation to help andprotect the people who had paid so dearly for the right to live as a separate people in their own occupied land. The Indian leaders realize, as do their opponents, that it is the U.S. trust responsibility which is at stake in the current controversy regarding Indian rights. Although they have seen the U.S. adopt destructive Indian policies in the past, the Indians fear for the very existence of their still vulnerable people if the government abandons altogether the intermittent efforts it has made to protect tribal rights and resources from the Indian's greedy and jealous neighbors.

FIGHTING FOR DE-COLONIZATION

On the other hand, there are Indian leaders, particularly in those Indian nations which have preserved their traditional governments, who believe that U.S. trusteeship is a concept which describes and excuses colonial domination of Indian nations. They share the views of the Indian attorney Tim Coulter, who says:

The trust responsibility is an invention of people who thought there was something wrong with the policy whereby the United States simply stole Indian land...I don't see any hope in the domestic law setting for the vindication of Indian rights. Indian rights didn't originate there and they won't be upheld there. And Indian rights are not truly upheld under the so-called federal trust responsibility. There isn't much that is important about Indian rights except their rights as nations...

Many Indians consider that the United States' frequent and continuing disregard of signed treaties can only be properly addressed as violations of international law. These native people, hope to bring world opinion to bear on the U.S. for repeatedly violating international law and human rights in its dealing with the Indian nations. In the meantime, they wouuld agree with those Indians and non-Indians who feel that all people must continue to demand in all domestic forums that the United States at least honor its existing promises to the Indians.

The Windowrock 7 x Many More

Five days before our travelling group VOICES FROM THE EARTH reached Navajo country, seven Navajo men entered the Navajo Tribal Administration offices in Window Rock, Arizona and began a demonstration to protest conditions being faced by the Dine People. There were two BIA employees in the building at the time the men entered. After talking with the seven men, these two employees left the building. All other persons approaching the building were informed that the building was closed and ordered not to enter. Shortly after the occupation began, Navajo BIA police arrived and surrounded the building. The situation then stalemated for nearly four hours while Navajo police and FBI agents argued over who had jurisdiction over the situation.

While in the building, the seven received word that Navajo Chairman Peter MacDonald, who was in Gallup, New Mexico during this time, had ordered the Navajo police to storm the building. The men decided to end the occupation and turn themselves over to the authorities. They left the building of their own will and surrendered to the Navajo police, who then booked them at the Window Rock police barracks. Shortly after this, FBI agents showed up and transfered the seven to Gallup as federal prisoners. All seven were charged with kidnapping, assault with a deadly weapon, and two counts of aiding and abetting. The local Southwest newspapers have treated the protest as one staged by "militants" and have delved little into the reasons the men felt compelled to take the action they did.

While on the campus of Navajo Community College we had a chance to meet the men and some of their families. The seven men are Larry Anderson, Taft Scott, Allen Jim, Joe Wilson, Ervin Keesewood, Dennis Bedonie and Jesse Keebahe. The first thing that struck me about the men was that they were all extremely quiet and serious men. Most of them had come to the campus with their wives and families. If you were to see them walking you would never know that these were the gun-toting "militants" that the regular press would have us believe. The article which follows came to us by courtesy of Winona La Duke, Chairperson of the Committee on Natural Resources of Women of All Red Nations, and to whom we are deeply indebted.

One month and a day after the International Day of Solidarity with American Indians (October 12 or "Columbus Day"), the saga of the "Windowrock Seven" began. Windowrock, the capital of the Navajo Nation, has been a hotbed for Indian resistance for many years. This year was no exception.

The "Windowrock Seven" are seven Navajo men arrested for the takover and occupation of the Navajo Tribal Council and Bureau of Indian Affairs headquarters on November 13. They call themselves the Dine Bii Coalition, meaning peoples' coalition. The takeover was in response to political and economic repression in the Navajo nation, focusing on Navajo elections and the Navajo Supreme Judicial Council.

The Navajo Supreme Judicial Council was a creation of Navajo Tribal Chairman Peter MacDonald. The Judicial Council recently removed a candidate – Donald Benally – from the ballot in Shiprock (the largest precinct) because he is not yet thirty years old. Benally had outpolled the tribe's former Chief Justice, also a member of the Judicial Council in the August primary by an overwhelming plurality. Benally said of the ruling: "How can they (the Supreme Judicial Council) preside unpartially and unbiased when they have publically opposed me in the past?" He continues, "at the hearing, I actually witnessed the biased feelings of the Judicial Council,... how can my opponent (Virgil Kirk) preside over a case when he is the only person in the world that can possibly gain?"

John Redhouse, a Navajo from Farmington, submitted a letter to the editor of the NAVAJO TIMES (November 16, 1978) which outlines reasons for opposition to the Supreme Judicial Council. He wrote:

"The Supreme Judicial Council was created by MacDonals to keep the tribal courts from ruling against the policies of his administration. Such rulings include the illegal expenditure of tribal funds to pay for his personal legal fees and a plan to reapportion the reservation. MacDonald opposed both decisions made by the tribal district and appelate courts in these issues. Last spring, Chairman MacDonald paid Edgar and Jean Cahn of Antioch Law School in Washington, D.C. to write a brief position paper justifying the establishment of the Supreme Judicial Council. He then handpicked the members of the SJC. It is now a "kangaroo court" making partisan political decisions for the MacDonald administration and overruling the lawful decisions of the tribal courts."

The Supreme Judicial Council in its decision to remove Benally, an outspoken critic of the MacDonald administration, was felt by many people to be proof of SJC's function as a "kangeroo court". The Shiprock precinct responded to the decision of the Supreme Judicial Council by a Shiprock Tribal Court order that shut down the polling place. The Court order was reinforced by some 400 demonstrators who surrounded the polling place throughout Tuesday, Navajo election day.

The events and circumstances surrounding this election illustrate the extreme political and economic repression in the Navajo Nation. The Navajo Nation is an energy resource rich nation comprised of 17 million acres, the largest land base of any Indian nation. Estimates by the government indicate that the Navajos possess approximately 100 million barrels of oil, 23 million cubic feet ofnatural gas, 4 billion tons of "economically recoverable" (strippable) coal, and 80 million pounds of uranium. Although the "Four Corners" area is virtually a desert, Navajos have rights to the water which lies deep beneath the surface. That water is in great demand by energy corporations.

These resources and lands have been leased away in huge chunks to large energy corporations including major oil and power companies. The returns to the people have been minimal. In one year – 1975 – the Navajo nation exported enough energy resources to fuel the electrical needs of all of New Mexico for 32 years. In the meantime, about 80% of the Navajo households have no electricity.

Navajo lands contain the largest coal strip mine in the Western Hemisphere, which is operated by General Electric. Peabody Coal, the number one coal producer in the U.S., also operates a huge mine at Navajo, exporting the resources to huge electrical generating plants nearby. For these coal resources, the Navajo nation is paid an average of 15 cents per ton. The same coal is valued as high as $20 per ton, but the leases as negotiated by the BIA and the Navajo Tribal Council keep the Navajo royalties artificailly low to "encourage production." The rest of the money goes to corporations like General Electric, whose profit rates are soaring.

In January of 1977, the Navajo Tribal Council negotiated a lease with Exxon for uranium exploration and development. The Exxon lease encompasses 400,000 acres (625 square miles) of Navajo sheep grazing lands. In order to approve the lease, the Secretary of the Interior had to waive 13 regulations. One of these regulations would have limited the leased area to 2560 acres, while another would have cancelled the lease if Exxon did not abide by the agreement. The new lease gives Exxon virtually unrestricted freedom to do as it pleases. Although the final details of this agreement are as yet unnegotiated, past leases and uranium exports give an idea of what may happen in the Exxon agreement.

In 1975, Indians were paid an average of 60 cents a pound for uranium mined on Indian lands. Uranium was valued at the market at $30 a pound. In other words, Indians were receiving 2% of the market value in royalties for the resources. In the case of both coal and uranium, Indians are paid royalties which are usually constant rates instead of rates which reflect the increase in market prices for the now-valuable resources. The BIA has consistently negotiated leases with provisions that keep payments consistent "as long as the ore is producing is payable quantities. The price increases are garnered by the energy companies.

Raymond Nakai (MacDonald's predecessor and opponent in the November elections,) signed the coal lease to General Electric, and MacDonald signed the Exxon lease. Both men live relatively better than "grass roots" Navajos, who are the people affected by the energy resource exploitation. The "Windowrock Seven" say that their actions were on behalf of the traditional "grass roots" people – the people who are relocated for stripmines and who have no electricity in their houses.

With all this energy development going on, one would think that the Navajo people would be making money. This hasn't been the case at all. In 1975, the U.S. Commission on Civil Rights reported that "... the quest for economic development on the Navajo reservation begins with the staggering fact that Navajo per capita income, at about $900 per year, is less than one fourth the per capita income of the United States as a whole." Unemployment averages 50%, with the majority of the jobs available related to mining. Coal mining at Navajo employs relatively few laborers, simce western

stripmining methods are costly and highly mechanized. The machines used for strip mining at Navajo are best exemplified by Peabody Coal's twenty story stripmining maching. The Peabody scooper can gouge 250 feet of soil, rock and coal in one scrape. These machines are extremely destructive to Native cultural, religious and traditional values.

The "Windowrock Seven" spoke for the sentiments of the traditional Indian people, those who see the Navajo Nation at its turning point in its existence as an on-going nation of people. The land of Navajo is fragile, virtually a desert. The land is best suited to grazing and limited agriculture since rainfall averages around six inches a year. So far, there has been no successful "reclamation of coalstrip mine areas receiving less than ten inches a year. Navajo country is classified as a "National Sacrifice Area."

Coal and uranium exploitation by foreign corporations controls the land, air, environment and lives of the Navajo people. The Navajo Nation is an "energy colony" to the United States. There are five coal leases on the Navajo reservation which encompass 147,712 acres. Two leases alone span over 80,000 acres. In total, the average Navajo coal lease is nineteen times larger than the average federal lease in New Mexico. Since the Navajos, like other Indian peoples, are land based, large acreage leased out to energy developers means relocation of Navajo families. In one lease to Peabody Coal, seventy-five Navajo families lost their grazing lands – lands that had provided their livlihood for hundreds of years.

Uranium exploration controls an even larger span of land in the Navajo Nation. In 1978, over 725,572 acres of land is under lease for uranium exploration. The largest single lease is to Exxon, with Kerr McGoo, Gulf Oil, Mobil Oil and Tennessee Valley Authority also holding large leases in the Navajo Nation.

The new mining plans at the Navajo reservation are a major concern of "activists" like the "Windowrock Seven" who fear replays of past tragedies in uranium development. Five of the seven protesters were from Shiprock. Shiprock (N.M.) was the site of a Kerr McGee mine and mill during the fifties and sixties. The mine was operated under poor ventilation and safety conditions, causing the release of high levels of radiation from the uranium. As a result of company neglect, 20 Navajo uranium miners who worked in the Kerr McGee mine have died from radiation induced lung cancer. Twenty-five more now have lung cancer. Derr McGee has refused to take any responsibility or pay medical expenses. "I couldn't tell you what happened at some small mines on an Indian reservation," Kerr McGee spokesman Bill Phillips told a Washington reporter. "We have uranium interests all over the world." Radiation from the abandoned uranium mill and mine shafts has caused widespread contamination of water, air and land – but nthe Navajo Tribal Council, Kerr McGee, and the federal government have all failed to act.

One of the "Windowrock Seven," Erwin Keesewood, lives in an area slated for coal stripmining. The leased area, encompassing 40,000 acres, is a joint venture between El Paso Natural Gas and Continental Oil Company (Consolidated Coal). The corporations plan to stripmine the coal, and transport it to proposed coal gasification plants within the Navajo Nation. So far, there are proposals to build six coal gasification plants in the area. These plants would be the nation's first and the world's largest commercial gasification ventures. The only such plants currently in operation are in South Africa.

One Navajo woman, who (like Erwin Keesewood) will be relocated from her home, voiced opposition to the proposal. Translation from Navajo reads:

"I do not want to have my land given up for the proposed gasification. Giving up my land is like giving up a part of me, my heart and soul. If I approve of the gasification, I am less than a human."

So far the Navajo Tribal Council has been opposed to the proposal for gasification. However, this was an election year, so MacDonald's stand may now change. The Dine Bii Coalition, (the "Windowrock Seven") released a statement detailing that their actions were for the people – old and young. The coalition seeks to protect the land for the future generations. MacDonald won the election because in fact, there was no choice. Both candidates are puppets in an energy colony – ready to strip away the Navajo land base for a few pennies.

The "Windowrock Seven" are the Navajo people – organizing to halt the political machine of the energy colony. Although the occupiers were armed, no one was hurt or assaulted. The two "employees" who entered the building were policemen in Bureau of Indian Affairs and Tribal police law enforcement capacity. The two men were released.

The resistance action by the "Window Rock Seven," however, seems to have been the small spark that lighted the fire. In the days that followed, over two hundred other Navajos initiated a mini-"Longest Walk to Windowrock as a continuation of the original protest. The group included a good number of traditional elders and it set up camp upon arriving. They had hopes at the time of discussing their concerns with the Navajo Nation Elective Council. Instead, they were confronted by the tribal police. A confrontation ensued, in which people were gassed and maced. There were over 20 arrests, including eleven elders. As this issue of NOTES goes to print, it appears there are more demonstrations to come.

Women Of All Red Nations (W.A.R.N.)

Coming exactly one year after Geneva and only several days after the latest attempt on Russell Means' life, the founding conference of Women of All Red Nations (WARN) was considered a success and long overdue by many participants. The conference, which was held in Rapid City, South Dakota this past September, brought together over one hundred strong Indian women from all over North America. Many grave and pressing matters facing the Indian people were discussed, among them the destruction of the family, sterilization abuse, theft on Indian children through white-controlled adoption procedures, and the erosion of the reservation land base.

In the three months that have followed the founding conference of W.A.R.N. the initial circle of contacts appears to have been greatly expanded.

Pat Ballenger, of the Twin Cities Chapter, reports that the interest of Native Women across the country has been more that anyone expected. Several committees have been formed to handle the work load, including: Education, Sterilization, Women's Health and Midwifery; Political Prisoners and Legal, national and international organizing. In the New York City area some women have already secured a W.A.R.N. house.

W.A.R.N. coordinators were clear in pointing out that W.A.R.N. is not in any way intended to separate Indian men from Indian women, or to take any approach that resembles what they term "the women's liberation groups." One of the women at the founding conference said, "So far, we haven't had to deal with that issue because we do not believe in separating, and we haven't done it in the past. So, right now, it isn't an issue. We don't have a separate heading for the youth – we consider them young adults on the way, and we need their help. They don't need to be separated into a category."

"We do not need to have special contingencies for the elderly. We do not want to separate our people. Time is too short. The family is what is important, and our men know this, and the women know it, and so there isn't an issue."

"The reality is," Madonna went on, "that in the course of international work, we have been approached many times by international women's organizations and there hasn't been an organized body of Native women to speak for our people."

As was the case with the Geneva Conference, participants at the WARN gathering came away with a strong feeling of unity and a renewed sense of commitment.

"I've been waiting a long time to hear that kind of talk coming from Indian women," Elaine Martin, educator at Heart of the Earth Survival School said. "It was good to get down to specifics."

Another women who wished to remain anonymous refered to the refreshing way in which particulars came out. "You know," she said, "woman information. Not so much the oppression that comes from the outside but the things we do to ourselves. I had the feeling that real changes were taking place because of that."

Probably the most widely accepted stereotype of Native people is that of the Native woman as the voiceless drudge of traditional societies. As with all stereotypes, that view of the role of Native women is totally false. Native women have consistently played crucial roles in traditional Native cultures, and their roles cannot be described as supportive or secondary. In many Native cultures, women hold positions of power as women, and in some, women are unquestionably both spiritual and political leaders of the communities. It is in Western society that women have traditionally been voiceless drudges.

In recent years, women have continued to carry out their roles as leaders within the Indian movement. Although the Western media focused on male leaders during the Wounded Knee occupation in 1973, people who experienced that occupation know that beyond the view of the television cameras and outside of the news conferences women played a crucial role in organizing, motivating, and supporting that action.

The formation of a national Native women's organization must be seen as an important step in the continuing growth of the movement. Women within the Native movement have discussed the need for a national women's organization for years – not as a kind of women's auxilliary to a male organization, nor asa women-versus-men dind of organization, but as a national organization in which women can organize to struggle. Women not only hold up half the sky, they are also the carriers of the future. Only strong women can support the movement toward liberation of the Native peoples. A national organization can provide one kind of vehicle by which women can organize to gain strength and power.

W.A.R.N. has been growing rapidly since the September meeting and the organization promises to become a cornerstone of the Native movement. The organisation of a national women's organization, coming ten years after the formation of the American Indian Movement, should be viewed as another major step in the maturation of the struggle. A book explaining the concerns of W.A.R.N. is available from:

Lorelei Means
General Delivery
Porcupine, South Dakota 57779

A $5.00 donation is suggested.

"When I was young we'd see those guys coming and all of us – even our parents – would take off for the corral or hills or anywhere we could get to fast."

"The closeness that comes from growing up with your own family and sharing common experiences and beliefs are gone. I love my real parents, but the things that are Navajo about them I cannot share."

"The only thing I knew about placement was that when my cousin came back from her placement home she had nice clothes and pretty patent-leather shoes."

LDS Indian Placement Program

To whose Advantage? by Beth Wood

Indian children are placed in foster homes or adopted at a rate of twenty times the national average. The great majority of these placements and adoptions are into non-Indian homes. Of these, many are through the LDS (Mormon) Indian Placement Program.

During the last school year, LDS placed 1,926 Navajo children from Arizona and New Mexico. The BIA Social Services office in the Navajo administrative center of Window Rock estimates that this year the number will exceed 2,000, with an additional 500 - 700 placements from the Utah section of the Navajo country.

"That's a whole lot of children from the Navajo population," commented Nancy Evans from that office. "There is no way to determine the impact of it."

Because the U.S. Congress is about to pass a bill titled "The Indian Child Welfare Act," the off reservation placement of Indian children has recently become a topic of public discussion and debate. The bill is designed to establish standards for placement to prevent the breakup of Indian families.

Though the pending bill is now revised so that it does not cover private agencies (see box), much of the discussion around the bill has centered on the LDS Indian Placement Program.

The Program became an official function of the Mormon Church in 1954, after extensive experimenting primarily on the Navajo reservation. The Church states the purpose of the program is to educate Indian children. The children are placed in Mormon homes throughout the U.S. for nine months out of each year; there they attend public schools, Mormon religion classes, and the frequent activities that fill Mormon family life.

Paul Enciso, Coordinator of the Placement Program in the Albuquerque Stake (area), claims that the program gives the Indian child a sense of identity. "The LDS family will nurture that child in the values of that family," he explains. "It will teach him to be a leader of his people, teach him speaking skills, how to talk at a banquet or in business meetings or church.

"The family molds the child's life," says Enciso. "It's a new life."

Johnny Benally, a placement Navajo whose family lives near Aneth, Utah grew up with a Mormon family and thinks there are serious problems with that "new life."

"An Indian Mormon is a contradiction in terms. I guess it describes me, though," Benally admits.

"The closeness that comes from growing up with your own family and sharing common experiences and beliefs are gone. I love my real parents, but the things that are Navajo about them I cannot share.

"I know my real father wishes I could share with him. It's like he thinks, 'You've done well, but you aren't Johnny anymore.' My parents are glad I'm successful," says Benally, who is now a city administrator, "but there is a distance between us.'

Dr. Jane Van Deusen, a pediatrician at the Tuba City, Arizona Hospital, takes it a step further.

Deusen states. "They don't know whether they are Anglo or Indian. Time after time, I have referred children to psychologists for emotional and psychological disorders; and time after time ti is descovered that they are from the LDS placement, and that's where the problems started."

Van Deusen has lived on the Navajo reservation for 24 years and states that for all its faults, the present LDS program is better that those of the past.

" In the 60s, it was practically a black market adoption racket. I remember once a clerk came to me about a family who were being talked to by Mormons about their children. They gave the parents a piece of paper and said it was just to let them go to school. But the paper was an adoption form. The clerk and I told the parents what adoption was and they said they didn't want that – they just wanted their children to get an education. The Mormons were absolutely furious with us because we told these people the truth," Van Deusen recalls.

LIKE A PRISONER EXCHANGE

Placement of Indian children is fast becoming one of the primary concerns in most legal assistance programs in the Southwest. No exception to this, the Phoenix Indian Center's Legal Project is handling more and more custody cases each month. Jack Patterson, a staff member of the Project, reports that most cases are very complex since they cross state lines and because the power of the tribal governments is as of yet undefined.

"With cases involving distant reservations, like those in the Dakotas for instance, the Legal procedures are very much like those in prisoner exchanges."

"The process is long and harrowing for the Indian families. And it certainly isn't helped by the Mormons' frequently patronizing attitudes towards them," says Patterson.

"There is such a zealousness," Patterson continued. "They feel they are morally right. They are fulfilling a moral obligation by taking an Indian child into a better home."

Though most placements of Indian children are made under that stated purpose, information gathered for the" Indian Child Welfare Act" indicated a better home is not needed in many instances. It reports that very few Indian children are removed from their families on the grounds of physical abuse. Studies of two reservations showed that abuse was proven grounds for removal in only one percent of all cases. The remaining 99% of the cases were argued on what the report calls vague grounds of "neglect" or "social deprivation" and on allegations of the emotional damage the children were subjected to by living with their parents.

Is The Placement Program Legal?

Doing the LDS Sidestep

"The Mormons are great loophole-finders," says one lawyer who has represented Indian families in scores of custody cases. "They have excellent lawyers, alot of political power, and a genius for sidestepping non-Mormon objections to what they are up to."

When it comes to the LDS Indian Placement Program, the Mormons have had to work hard at defending their stand. Many court cases and public questioning have challenged the legality of the Placement Program.

The Navajo Tribal Code Title 17 Section 972 lists the various grounds on which exclusion from the reservation can or should be imposed. Number 15 of this section prohibits the:

"Removing or attempting to remove any Navajo minor from the Navajo Reservation without prior approval of the Advisory Committee of the Tribal Council, except for the purpose of attending school under a nonsectarian program approved by the BIA."

One tribal official said that he interprets this section to mean that each and every LDS placement should have special approval from the Advisory Committee.

John Chapello from the Navajo Tribe's Legal Department examined the provision and said that the Tribe would have legitimate reason to interfere in bad situations because of this provision.

"The sanction is that they could be excluded from the reservation, but it would be very difficult," says Chapelle. "The Mormons get around it by claiming theirs is not a placement program because the children are returned home for the summer and because the agreement is made between the LDS Placement Program and the parents."

"The LDS situation is volunteer. In these circumstances," concludes Chapello,"it is hard to say they are not conforming to tribal codes. But at the same times, there are no statutes that authorize any kind of sectarian placement."

Goldie Denny, NCAI(National Congress of American Indians), Child Welfare Committee Chairperson, says this is just another case of LDS sidestepping.

"The LDS Indian Placement Program is a placement program. Why do they call it that if it isn't?" Denny asks. "Nine months a year for as many as twelve years is the majority of a child's life. LDS should not be exempted from regulations and guidelines."

Tribal provisions are not the only regulations the LDS Placement Program have gotten around. On a national level, critics claim they have pressured their way out of pending federal legislation.

The Indian Child Welfare Act, designed to establish standards for the placement of Indian children in foster or adoptive homes to prevent the breakup of Indian families, was introduced by Senator James Abourezk

"They take Indian children out of their homes from the time their eight until they're eighteen, and during that time they do as much brainwashing as they can to make them Mormon."

"Mormons assume that a 'better home' for an Indian child would not be in the hogan, but in a Morman home that would provide 'better' surroundings and opportunities."

"Children are placed in Mormon homes throughout the U.S. for nine months out of each year; then they attend public schools, Mormon religion classes, and the frequent activities that fill Mormon family life."

The preliminary report also states that grounds of alcohol abuse are applied unequally in areas where rates of problem drinking are the same among Indians and non-Indians. "Once again," the report concludes, "cultural biases frequently affect decision making."

"That kind of cultural bias often affects Navajo s children," says Eric Swenson, lifelong Utah resident who is a lawyer for the DNA Legal services in Mexican Hat, Utah. Swenson claims that most Mormons automatically assume that a "better home" for an Indian child would not be in the hogan, but in a Mormon home that would provide "better" surroundings and opportunities. "That assumption can be dangerous," says Swenson, "when Mormons hold jobs that have power over Indian childrens' lives."

" It's particularly difficult in this area," reports Swenson, "in both LDS Placement and government placement. Here both placements involve Mormons since everyone of the welfare workers in San Juan County (UT) is Mormon."

In counties like Apache County (AZ), with two of its three supervisors, its public defender, county attorney and criminal defense lawyers Mormon, and in cities like Holbrook with both judges and two of its four prosecutors Mormon, many residents have expressed concern in many areas that affect Indians.

The cultural bias is founded – for the Mormons – in their religious mythology. As Nephites, who are "white and delightsome," they are to help convert Indians (who they call Lamanites,) who they believe to be a lost tribe of Israel and who the Book of Mormon describes as "dark and loathsome." Once converted to the LDS faith, however, a Lamanite can look forward to becoming "white and delightsome" – after death.

Goldie Denny, Director of Social Services for the Quinault Nation in Washington State, Says this view affects the LDS Placement Program.

"The Mormons are slightly different than other placements because it is their special duty to 'save' Indians. They take Indian children out of their homes from the time they're eight until they're eighteen, and during that time they do as much brainwashing as they can to make them Mormon," Denny states.

"Many Mormons say they are merely trying to provide better opportunities for Indians. But if that were true, they would provide financial assistance and scholarships on the reservation. They would try to keep our families together."

Denny, who is also Chairperson of the National Congress of American Indians' Child Welfare Committee, charged that the Mormon claim that all Placement children are baptized Mormons is untrue.

"Last year, we actually witnessed a mass baptism. They were baptizing all these Indian children one by one as they got on this bus that took them to their placement homes. Those children has no idea what was happening to them," she said.

Denny says she agrees with Mormons, who say it is up to the parents to place their children as they want, be it boarding schools or LDS placement "That's fine as long as Indian parents have enough information to make good decisions about where their children should go to school. Many Indian parents are talked into it and don't know what their children are getting into. They are not aware of the long or short range effects it can have," Denny said, adding that, "We Indians have enough of a burden without having to put up with this kind of stuff."

A SECRETIVE AFFAIR

Very little public information is known about the LDS Indian Placement Program. As with their other affairs, Mormons are reluctant to give any data or hard facts about their Program. There are many pamphlets and much instructional material circulated among Mormons about the Placement Program, but they are not available to non-Mormons.

The Church publishes guides for the Placement student, the Natural Parent, and of course, the Foster Parent. The guides are specific and very clearly written.

Though some of the Mormon educational techniques are well-developed and admired by non-Mormon educators, Goldie Denny, Director of Social Serivces for the Quinault Nation in Washington State and NCAI's Child Welfare Committee Chairperson, says that Indians shojld be in control of their own curriculum.

"Everytime I participate in hearings or meetings on Indian education, the Mormons are there. It is like me going to Chinatown in San Francisco and telling the residents there how to educate their children. It is just that ridiculous."

Others, however, feel that Mormon teaching techniques and the opportunities provided by the Placement Program are extremely positive.

Mabel Yazzie, a Legal Administrator in the Navajo Tribe Legal Department, was eight years old when she was placed in Roy, Utah.

"When I look back on the placement service, it was fantastic. I am adapted to both cultures. I feel equally confortable in them. I had a really good family and the community accepted me."

Yazzie remembers the initial adjustment to her Mormon family as traumatic. "I cried all night long on the bus," she recalls. "I had never been away from home (outside Sheep Springs). I'd never been in a big city. I didn't speak one word of English."

Yazzie said no one really prepared her for that experience.

"The only thing I knew about placement was that when my cousin came back from her placement home she had nice clothes and pretty patent-leather shoes," Yazzie remembers.

Yazzie is grateful for her education and for her social skills.

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from South Dakota and was passed in revised from by the House last September. A revision of the bill exempts private agencies like the LDS Placement Program from the scope of the bill. It now primarily covers state and federal agencies.

"It was a compromise brought about by pressure from the LDS Church," reports a staffer in Abourezk's office. "It made some people pretty angry."

While most foster homes receive payments from the government for caring for an Indian child, LDS placement homes do not apply for such payments. This means that not only do few regulations affect the LDS program, government agencies are seldom aware of those placements.

Nancy Evans from the BIA Social Services Office in Window Rock says that other placement programs are regulated by a Federal watchdog unit called the Interstate Compact. States – and in some cases tribal governments – agree to a set of guidelines that protect a child and its natural parents.

"They are very basic guidelines and don't go into much detail," Evans admits, "but if the LDS placement was required to comply, then the states could be somewhat involved with the child's welfare. Now they [the States] cannot interfere."

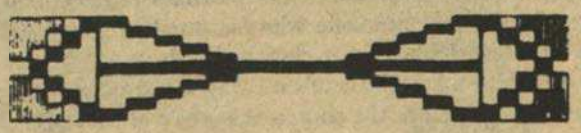
The LDS Indian Placement Program has requested exemption from the Interstate Compact whenever its inclusion has been suggested.

Goldie Denny, whose home state of Washington has an Interstate Compact that does include LDS, says that it is helpful, but more governmental involvement is needed.

"After a long struggle, LDS is now reluctantly honoring the Interstate Compact here. We now have at least some recourse if Indian parents want their children back. But it would have been much better had the Program been included under the much stronger Indian Child Welfare Act. That Act will give the tribes a lot more control," Denny explains, adding with a note of frustration in her voice, "But LDS has gotten out from under that, too."

When questioned about the LDS Placement Program, Mormons speak in glowing praise. A statement by Paul Enciso, Albuquerque coordinator for the Placement Program, is typical of this attitude: "An Indian child, even after just a year in placement, will be more outgoing, a better leader, more confident," he says.

Still the question lingers: If the Mormons are so proud of their program and so sure of its benefits to Indian people, why have they worked so hard at sidestepping regulation of it?



"Navajo women are extremely shy. You can tell the women who went to Placement. They are much more outgoing and talkative."

"EDUCATION" A MAJOR ISSUE

Mabel Yazzie is presently sending her brother and sister, who are both in her custody, to placement.

"They were looking forward to going all summer. They have had more contact with the white world. They know English and have even met my Mormon family," Yazzie says. "Placement really was good for me. I think it will be good for them."

Yazzie adds that she doesn't feel that there are many alternatives to the Placement Program on the Navajo Nation.

"My decision may have been different had there been good schools here," Yazzie says.

Nancy Evans from the BIA Social Services asserts that the lack of good education is the crux of the whole matter.

"We have no policy on children. We have not decided as a tribe things like whether they should learn Navajo, if they should be placed only when the situation is severe etc.

"Our office is pushing the tribal council and administration to start dealing with the issue of children. Once they do that, they will have to look at the LDS Placement Program," Evans states.

"There is no education available on the reservation that is competitive with that provided through Placement homes. Public schools are much better in Salt Lake City, for instance, than here. A whole review of educational programs, and the lack of them, has to be done."

Larry Emerson, a Shiprock N.M., Navajo, who now teaches at Albuquerque Indian School also feels that Navajo parents have limited choices when it comes to providing their children with a good education.

"If you are a Navajo mother and have no job and your livestock is not well and the land is not good, what can you do to give your children a better future,?" Emerson poses.

"Mormons are some of the best when it comes to educational techniques," Emerson, a non-Mormon, claims. "If you look at their educational growth on the reservation, you really see results. They have an excellent course in Navajo for their missionaries, too."

"Navajo educators might be able to pick up some ideas from the Mormons. I certainly would be better if it were Navajos using those techniques. Because no matter how good their educational techniques are, the Mormon Church is a well-oiled machine out to Christianize the Indians," Emerson says.

How successful the LDS Placement Program is in achieving that goal is extremely hard to determine. Church records are secret and, if released, are often misleading. ("They write anybody down as Mormon," says one DNA lawyer.)

"I have respect for the Mormon religion," Mabel Yazzie explains, "but I don't practice it. I respect the Navajo religion that my family practices. I don't really follow either one. I think many placement people are like that. I wonder about it a lot."

Johnny Benally practices the Mormon faith, but he agrees: "If I met someone who I wanted to marry and she wanted me to join her church, I'd drop my religion for hers in a minute. There's no way a Navajo Mormon can be as devoted to the church as a white Mormon."

THE CULTURAL CLASH

"There seems to be a reluctance of Mormon Placement to allow the Indians to have their own heritage," says Jack Patterson. "Indians become strangers at home."

Dr. Martin Topper from the Mental Health Branch of IHS Window Rock Area says many children who go through placement come back with problems.

Goldie Denny from NCAI says the final results of the LDS Placement is that the children have lost their identity.

"There is a very high incidence of suicides and alcoholism among placement people," Denny says.

MORMON INTERESTS:

Beneficial Life Insurance Co.
700,000 acre ranch in Florida
village in Hawaii
80,000 acre farm in Canada
radio stations
tv stations
the DESERET NEWS (a daily)
THE LOS ANGELES TIMES
THE DALLAS TIMES-HERALD
NEWSDAY

MORMON CORPORATE CONNECTIONS

Kennecott Copper
Union Pacific Railroad
Anaconda Copper
Nabisco
Bankers Trust
American National Insurance
Phillips Petroleum
Pet Inc.
Safeway Stores
and more.....

"Going on Mormon placement presents a stressful separation experience for both the Navajo child and its parents. In addition, the child faces many problems of cultural adjustment in the Mormon foster home. These stresses are long term and sometimes take the child (and later the adult) a long time to resolve."

Dr. Robert Bergman, who started the IHS Mental Health Services on the Navajo Nation, feels that though statistics are not available to prove it, the LDS Placement Program does do many Indian children harm.

"If you grow up in Salt Lake City you have to believe what you left behind is no good. A kid will think he's good as long as he thinks his family and race is bad.

"The LDS Placement demands that a person put oneself first. The Navajo way of never putting yourself before your family and tribe gets pushed aside," Bergman states.

"The basic problem is that a scorn for a person's own origins causes considerable anxiety and shame. It begins the first summer a child returns home," Bergman explains. "A child's reaction often is 'No, I won't use the outhouse – you're really dirty and backward. No, I won't herd the sheep, it's a lower class thing to do.' "

Bergman says that it is unlikely that placement Navajos come back to work and live on the reservation as adults. Most lose their native language and many are skilled in white man's ways, like Johnny Benally.

"I get pretty frustrated when I go back with the poverty and alcoholism on the res," says Benally. "I see an inability to adapt to the changing society. But, then, I remember my own transition was pretty costly. I'm better off in the city."

Mabel Yazzie, however, works and lives in Window Rock. She points out that becuase her placement family had two other placement children, she was able to maintain her Navajo language.

"That makes a big difference," Yazzie says. "I'm really glad I can still speak Navajo, though I'd never be able to speak out at Chapter meetings or anything."

Though Yazzie has said she is comfortable in both worlds, she adds, "Placement has made me lose touch with my culture. I respect it, but I don't really feel it's mine."

Benally says many Mormon families talk of the Indian children's reservation life in good terms. "My family told me my real family is back home and that I should love and respect them. It was a little patronizing, but they meant it. But no matter what anyone says, the political and economic differences are obvious. Mormons think it's better to have money and be important in your community, and it never seems to be that way on the reservation."

Many custody cases involving LDS Placement center around the issue of cultural clash. Many Placements result in attempts by the Mormon families to legally adopt Indian children. The Indian parents often combat the argument that the Mormons can provide a "better home" by proving that a consistent cultural background is more important than the white world's concept of a "beter home."

One case last year indicated that Mormons agree with the importance of cultural idenity. A Mormon family cared for an Indian infant in their home near Provo, Utah, for over two years, with the approval of the baby's natural mother, who had turned him over to them on a temporary basis.

After a few months of writing the family for her son back, the Indian mother finally brough suit to get her child back. The Mormons argued in court that reservation life would be too difficult for the child to adjust to: the cultural shock would be too much.

The Mormon family won the case and the child is now legally theirs and continues to live with them in Provo.

Taking the Future's Leaders

Though thousands of miles apart and working with different tribes, Quinnault Social Service worker Goldie Denny and Navajo Nancy Evans both agree that the LDS Indian Placement Service needs to be reckoned with. They feel its importance is being overlooked.

"It's no one's priority right now, " Evans says. "We need someone to do nothing else but get statistics, interview parents as to the Mormons' methods, and bring that information to public view."

Denny says numbers of children on LDS placement are unavailable. "Estimates go as high as 20,000 but LDS is so secretive, there is no way of knowing. Because the Mormon parents do not request foster payments, there are no government records of it either."

Evans stresses the impact of LDS Placement on the Navajo Nation:

"The placement service is hitting a very vital part of the Navajo Nation: our young. The future hangs on them. The children who are placed are usually from good homes and have started school with good grades. They are taking the cream of our Navajo children -- they could be our future leaders."

Johnny Benally is a case in point. He describes his own experience. "I am successful, but I'll never be white; yet I don't have sense of being Navajo. The sense of loss won't destroy me and I will do well within white man's society. But I could never go back and live on the reservation. The only thing I know about Indians I learned from books."

Benally feels strongly that the LDS Placement Program has affected the reservation as a whole: "If the Mormons haven't created the cultural clash there, they sure as hell have aggravated it."

Busy As Bees Around The Beehive

Mormons and the Navajo Nation

"Those guys with their white shirts and ties look like they're right out of Sears Catalogue," says one Navajo woman who lives near Red Rock, Arizona.

"There should be a scientific study on how, when everyone's sweltering, those guys still keep their ties on," comments a long-time Window Rock resident.

"When I was young," recalls a teacher in Kayenta, "We'd see those guys coming, and all of us -- even our parents -- would take off for the corral or hills or anywhere we could get to fast."

No matter what your reaction to them is, if you have been on the reservation for more than two days in your life, you've seen Mormon missionaries, with their neatly trimmed hair, white short-sleeved shirts and those dark ties. There are 26,500 of these men, who always travel in twos. These missionaries are the only openly visible sign of the Mormon Church. It is a tight-knit community that is for the most part closed to "Gentiles" – anyone who is not a Mormon. Many Mormon or LDS (Latter Day Saints) Churches do not even have signs and they are listed in the Yellow Pages without addresses.

The Mormon Church likes to use the beehive as an analogy of their outlook on living. The bee (or Deseret, which is the LDS word for bee) is thrifty and industrious. The Church is based on the all-American principles that anybody can make it if they try, and money is the cure of all evil.

Money-making is something the Mormons seem to be very good at, both as individuals and as a Church. There is a mandatory 10% tithing system under which each Church member is required to give 10% of his or her annual income to LDS. One Church official as quoted as saying of the tithing program: "You can't afford not to pay, There is no such thing. One hundred thousand is as much to a millionaire as $100 is to a widow."

As a Church, LDS is the largest profit-making religious organization in the U.S. Its profits are estimated to be close to $3 million a day. The Church hides its financial details under a complex corporate structure that starts at the Corporation of the President of the Church of Jesus Christ of Latter-Day Saints.

Because wholly-owned subsidiaries are not required to submit annual financial reports (no stockholders to report to,) much of the Church's information is impossible
holdings, however, is quite revealing.

LDS owns a good lot of land including much of downtown Salt Lake City and one of the largest ranches in the U.S. which is near Florida's Disneyworld. Through its Deseret News Publishing Co, the Mormon Church controls a newspaper monopoly in Salt Lake City, 5% of the Los Angeles Times, and $36 million in the Times-Mirror Co.. Its holdings in insurance companies, which in turn have investments in everything from railroads to power plants, is staggering.

LDS has long been criticized for owning a "communications cartel", it also has control of eleven radio stations, two TV stations and a cable TV franchise, as well as a few international short-wave radio stations.

Through other organizations like the Corporation of the Presiding Bishop of the LDS and Brigham Young University, the Church has controlling interests in organizations such as ZCMI Department store chain (largest in Utah) and the Utah-Idaho Sugar Co. The beet-sugar company was involved in an anti-trust suit everal years ago and has been accused of exploiting Chicano and Navajo migrant workers.

FROM OSMOND TO MARRIOT

To go beyond the holdings of the LDS Church as a whole is to delve into a community of rich and still richer individuals that is unknown to any other religious group in the U.S.

J. Willard Marriott, founder and owner of Marriott Hotels, and Marie and Donny Osmond are the most famous Mormon names when it comes to money. There are scores of Mormons who own stock in or are financially involved in businesses like the National Biscuit Company and the Disney organization.

On the Navajo Nation and around it, Mormons are already busy as bees. Many car dealerships around the reservation are owned by Mormon individuals as are many trading posts, such as tanner's and those owned by the Foutz family.

Nestor Motors, a Mormon owned firm which has a contract with the Navajo Tribe to thin our tribal forests, has a just agreed to terms set out by the Navajo Labor Relations office. The contract this year is shared in half with a Window Rock firm, but last year it maintained the whole contract.

Tom Brose, Director of the Office says although negotiations have been completed, "We're hoping Nestor Motors will motor their way back to Winslow and sell cars (Nestor started as a car dealer)".

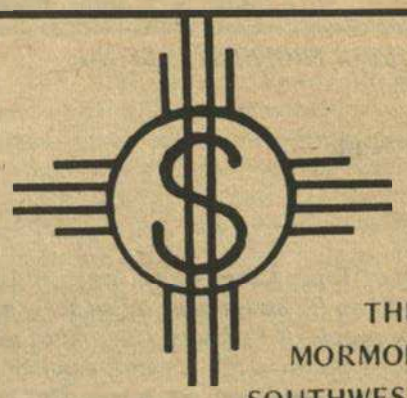
Last year, Nestor Motors was charged with employing undocumented workers. After that practice stopped, this year the company was charged with safety neglect and taking income tax out of their Navajo employee checks.

"They wanted the Navajos to go to the state for reimbursement," Brose says, "but we said that the company would have to try to get it out of the state."

"I think some of the problems with Nestor are rooted in racist attitudes towards non-whites," comments Brose, "Particularly in productivity levels and cultural attitudes." Brose says steps have been taken by Nestor to eliminate these problems.

Another case Brose recalls is that of Towac factory on the Ute Reservation. The factory, owned by Mormon Deseret Cooperative, asked to expand to close by the Shiprock, N.M. area. Though the BIA pays for half of every salary, Brose says, skilled workers are lucky to get $2.65 per hour. The office of Navajo Labor Relations kept Towac off the Navajo reservation.

Money and political power go hand in hand, and the Mormons have more than handfuls. In the area surrounding the Navajo Nation, this is no exception.



Some examples:

In Arizona, Holbrook's two judges and two of its four prosecutors are Mormon. Apache County has two Mormon prosecutors, one Mormon Judge, two (out of three) Mormon County Supervisors, Mormon criminal defense lawyers, and the Public Defender is Mormon. In the small town of Snowflake, the Chief of Police is Mormon and in its county of Navajo, the two judges and the prosecutor are -- you guessed it -- Mormon.

Towns like Showlow and Heber and Winslow are also laden with Mormon officials and Farmington, New Mexico has had a Mormon mayor in Marlo Web. The Hopi reservation also is full of Mormons. On a national scale there are four Mormon Senators and at least four Mormons in the House.

That Mormons are plentiful is not a frightening thought in itself. But their close-knit society and urge to convert people -- Indians in particular -- make their presence one for concern.

The LDS Church has an extensive food-saving plan and welfare system that protects from both individual and mass disasters. This system, their financial records, their temples, their instructional materials are all unavailable to "Gentiles."

Records of court cases in towns like Winslow and Holbrook indicate that Mormons in power do make a difference. Almost every case involving Indians is appealed to a higher court.

The Mormons take a special interest in Indians. Their recent change in stance on Blacks' admittance to the priesthood and their unchangeable stance against the ERA differ from the LDS stand on Indian people.

The Mormons call them Lamanites, a fallen-away race to be converted. And, in the meantime, apparently, they also consider them a race to be exploited. Like the energy companies, federal and state government, and other outside interests, the Mormons have converged on Navajoland -- and other Indian nations -- like a well-dressed swarm of bees.

Bolivian Movement Grows

TUPAC KATERI'S PROPHESY JS BEING FULFILLED

By Kathleen Acosta

The words of Tupac Katari, Indian leader and martyr, spoken in 1781 to his assassins are today being fulfilled.

The Indian people of Kollasuyu (the Indian name for Bolivia,) who represent 85% of their country's more than three million population, are now seeking majority rule for their country and a program of national development based on an indigenous form of socialism.

During the five centuries since "discovery" there have been many uprisings against the enslavement and oppression of the people and many massacres. The Tolata massacre of 1974 is just one where countless Indian people were gunned down in battles for survival.

A photograph was taken by an anonymous photographer at the site of the massacre, just before the helicopters of the then-President Hugo Banzer arrived and removed all the dead bodies so the world would never know how many Indian people were killed.

The International Working Group for Indigenous Affairs (IWGIA) has reproduced the photograph as a poster in memory of the victims of the massacre. All money collected from the sale of this poster will be forwarded to the Movimiento Indio Tupac Katari (MITKA – Indian Movement of Tupac Katari,) the largest Indian liberation and social rights movement in Bolivia seeking to restore Indian government to an Indian country.

In IWGIA's monthly newsletter the International Secretariat states, "We have appealed to governments and international organizations for funds to help the Movimiento Indio Tupac Katari... in its courageous struggle to restore the social and political rights of the Indian people of Bolivia.

"Up to now our appeals have been overheard, or simply turned down with no explanation except for formalistic and empty excuses. The rich world will surely go on talking about the importance of human rights. As we all know, such words cost nothing, neither in political nor in money terms.

"Please help us to help the millions that for so long have fallen outside of the definition of mankind."

To order posters send U.S. $2.50 (U.S. $2.00 when ordering ten or more) by check or international money order to: IWGIA, Frederiksholms Kanal 4A, DK-!††) Copenhagen K, Denmark. Remember that the price quoted is a minimum price. You could always give more for MITKA!

AKWESASNE NOTES PHOTO/ Deik Bancroft

Bolivia, one of many underdeveloped and over-exploited nations of South America is the product and shame of the incapable and inhuman exploiters of the right-wing conservative class of the country, says the leadership of the Movimiento Indio Tupac Katari (MITKA).

MITKA is the political vanguard of the Indian people of Kollasuyu. Established sixteen years ago as an Indian political organization, MITKA has functioned clandestinely throughout most of its history and has been actively persecuted by the Banzer military regime.

However, with the First Historical-Political Congress of Kollasuyu, held April 24 to 27 of this year, two hundred and eighty Indian delegates, representing the Aymara, Quechua, Uruchipaya, Camba, Mojo, Guarayo, Ayoreo, Chiquintano and Chiriguano nations, the decision was made to enter their own Indian candidates in the national elections.

While more than fifty political parties run by the "cholos" (mixed-bloods who deny their Indian heritage) were struggling to get their share of – or monopolize – the Indian vote for the July 9 national elections in Kollasuyu, MITKA issued a warning to the Indian people not to be fooled by parties or people "who think they born to become rulers and that we, the Indian people, were meant to be eternally exploited, to sustain the State and to be looked down upon."

MITKA warned the Indian people must stay above all sorts of political sectarianism. "Indianism is the only way toward the liberation of Indians," the leadership stated.

In the eyes of MITKA both the right-wing and the left-wing groups are interrelated since they are all imported from Europe and fight for their share, or the remains, of republican heritage: mines, haciendas, and Indians.

"This is why they all unite and fight against the Indians when the latter claim their rights. The whole range of leftist groups have not got the liberation of the Indian people in their platforms either," it was stated.

"It is the Indian people themselves who constitute the only left-wing and who fight for the restoration of the Mallcu-Inca type of socialism, based on cooperative Ayllu communities."

In addition to the decision to run their own candidates in the national elections, MITKA also adopted resolutions stressing the historic and cultural importance of the Indian people of Kollasuyu. They proclaim the political and socio-economic rights of the Indian people and condemn the oppression and exploitation exerted by the racist governnent of Bolivia.

Other resolutions passed dealt with the events which make up the historical heritage of the Indian people that are now to be celebrated on definite days. Dates and days hereto dedicated to commemorate the historical deeds of the Europeans have been given new names in order to reveal the true impact those "deeds" have had on the lives of the Indian people.

Another main objective for the near future is to restore the symbols and moral values of the Incas, and to obtain official status for the various Indian languages.

Internationally, the Congress resolved to open wide the doors to brotherly relations with those organizations representing the aboriginal peoples of America and the rest of the world, and to exchange repeesentatives with ıll these groups.

In another resolution, MITKA rejected the plan of the Bolivian government to favor a pacific and covert invasion by white rascists fleeing from Africa. The plan is to resettle 150,000 whites from Namibia (Southwest Africa) and Zimbabwe (Rhodesia) in eastern Bolivia's Beni and Santa Cruz provinces where the vast majority of inhabitants are Indian people.

In order to secure the success of these resolutions, but also to counteract the disbanding of the Indian people into more than 40 so-called political parties, the Congress decided to establish MIKTA as the political vanguard of the Indian people of Kollasuyu.

As stated by the National Council and in its own words: "This Movement is not simply a part and certainly not a faction of one. It is the political vanguard of the Indian people of Killasuyu – being an aboriginal, autonomous and self-governing body, in both content and fjorm it is Indian. It is against imperialism, westernization, colonialization and racism...

"All people have an inalienable and sacred right to life, freedom, justice, work, education, organization and happiness.

"Nature has provided men at different latitudes of the globe with economic resources derived from the air, the sea, the sun and the earth. In this country these resources exclusively belong to the Indian people of Kollasuyu.

"Colonizers from abroad must not claim ownership or exclusive rights; and last but not least, they should not violate the purity and balance of the natural environment.

"FAced with gratuitous allegations of Indian inferiority, we declare that we are the new generation of Mallcus, Incas, Jilacatas or Curacas of our glorious past. We are perfectly capable of handling international diplomacy, governing our communities with complete respect for their different cultures, and of administering our natural resources for the exclusive benefit of our people."

Elected to the position of Mallku Nacional (maximum leader) of MITKA was Constantino Lima, one of the principal founders of the Indian political movement in 1962. Sr. Lima had been arrested and tortured by President Hugo Banzer's authorities on two different occasions and has recently returned to Kollasuyu from exile in Canada.

(In accordance with MITKA regulations requiring political candidates to be other than party leaders, Sr. Lima was not a candidate in the recent national elections.)

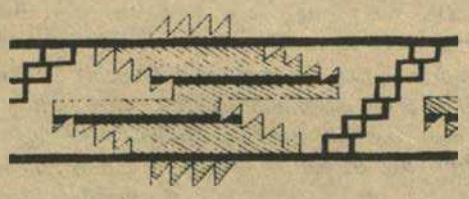
A brief summary of MITKA's ideological position is as follows:

1. In Kollasuyu (Bolivia) the Indian people represent the majority of the population (85%).

2. To understand the problem of oppression and exploitation in Kollasuyu the "class analysis" alone is insufficient. The Indian people, having described themselves as people "racially discriminated against," have identified racial discrimination as the fundamental contradiction in Kollasuyu today.

3. That the Indian people who have been enslaved and oppressed for 500 years have the right and the responsibility to define for themselves solutions to and to be the instruments of their own liberation.

4. MITKA puts forward a plan for majority rule for Kollasuyu and a program for national development based on an indigenous form of socialism.



(This article was reprinted from the September 1978 edition of the INDIAN VOICE, which credited much of the information to the IWGIA monthly newsletter. – Ed.)

Poison In California -- Agents 2,4,5-T & 2,4-D

For the past twenty years, logging companies, state and federal agencies have conduc ted a series of herbicide spraying campaignes aimed at contolling plant and brush growth in forest lands and along state roads in Northern California. Humboldt and Del Norte Counties, and the Klamath River area in particular, have served as primary targets for much of this spraying.

Herbicides contain substrances which have been proven extremely dangerous to human plant and animal life. People who are being exposed to the herbicides suffer physical discomfort, and herbicides which are washed into the surface waters threaten aquatic food chains. Some of the Klamath River people have been moving to stop spraying of these substances and there have been conforntations, lawsuite, and demonstrations aimed at obtainkng a ban on herbicide spraying.

The herbicides used contain trichlorophenoxyacetic acid, known also as 2,4,5-T, and 2,4-D, a related toxic herbicide. Researchers have determined that 2,4,5-T, containing the highly toxic chemical molecule dioxin(TCDD) can cuase cancer. Work with Vietnamese civilians and U.S. war veterans has shown that many of the individuals exposed to 2,4,5-T, TCDD snd related herbicidal defoliants during the massive U.S. assault on the Vietnamese jungles and forests suffered spontaneus abortions, delivery of children with birth defects, disease of the skin, and damage to the nervous and repoductive systems.

Preliminary reults of studies conducted at Seveso, Italy - side of a industrial accident in which two to ten pounds of TCDD were released into the environment - indicate that incidences of skin disorders, spontaneus abortions and animal deaths increased sharply following contact with this toxic chemical. Weitchpec and Hoopa Valley (California) residents exposed to herbicide drift following areas spraying of 2,4,5-T experienced nausea, diarrhea and severe headaches.

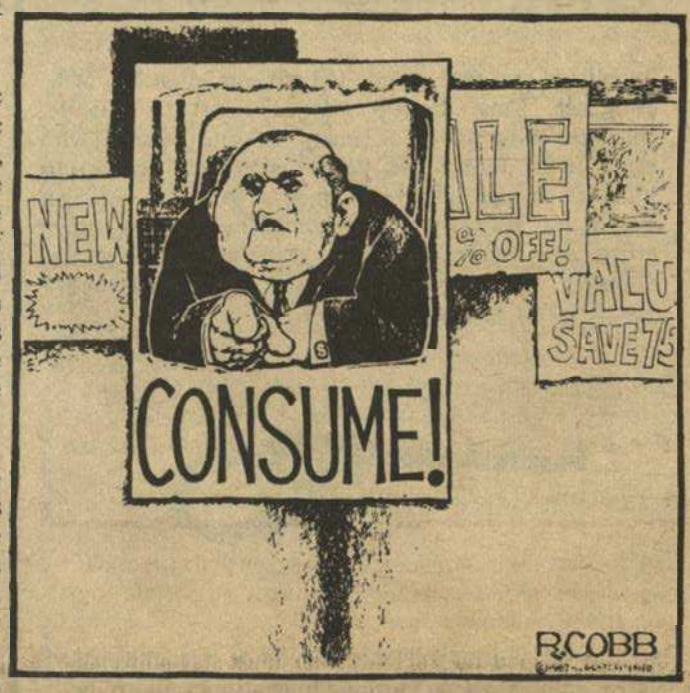
Application of 2,4,5-T on food crops has been banned since 1970. It has also been banned for use around homes and recreational areas. But the banning of these agents is far from complete. Timber c ompanies and road maintenacne crews in Humboldt and Del Norte Counties are using herbicides freely, and that usage is posing a very real threat to the health and well-being of the Native People living along the Klamath River. Soil erosion, a common occurance is areas subjected to heavy logging, also transports herbicides into the Klamath River system. The ageny 2,4,5-T has already been found in Tulley Creek, a source of drinking water for Bald Hills residents and one of the Klamath River's tributories. The herbicide is used by the Simpson Timber Company, a huge logging firm which has sprayed extensively in the Bald Hills area.

Following aerial application, herbicides spray unavoidably drifts out of the designated (and often privately owned) target area and frequently settles in nearby rivers and streams. The 24 hours immediately following spraying operations are said to be particularly critical. If rainfall occurs during this time, herbicide residue will be washed down newly-sprayed slopes and carried into the waterways, contaminating water supplies and endangering aquatic food chains.

Spraying of broad-leafed plants and berries (the major source of food for deer and rabits) results in the introducation of this dangerous chemical into the food supply of Native people. Additional target plants include madrone trees, oaks, cancara and bear gross, many of which are used by the local residents. And , since Native people gather acorns, berries, basketry materials and medicinal herbs in herbicide-infested areas, it has been argued that the spraying operations amound to a direct attack upon the traditional Native way of life.

In May, 1978, a group of Klamath River residents confronted Simpson employees who were conducting aerial spraying of 2,4,5-T and 2,4-D in the Bald Hills area. Although this initial encounter failed to halt spraying, a confrontation with the county agricultural agent several days later resulted in a agreement to concal cancel spraying scheduled for that day, it is not clear whether the agreement was spurred by the protestors or by the layer of snow covering that particular target area.

In any case, Simpson did spray later that month and has indicated its intention to resume herbicide operations. Simonson Timber Company, with headquarters in Smith River, has likewaise announded its plans to release 2,4-D over a tract of land bordering the Smith River.



In June, Weitchpec residents halted a California Department of Transportation crew which was spraying 2,4-D on Indian Land and asked them to cease spraying. The crew consented and moved further up the road. In a discussion held the following day, Larry Brewer, California Transportation District One Superintendent, agreed to discontinue herbicide operation on Yorok land. However, operations continued upriver, on Karok land.

Agent 2,4-D produces various toxic dioxins, most notabely hexa-dioxin. This extremely dangerous contaminant (identified as the "chick edema factor",) was responsible for the deaths of millions of commercially-raised chieckens in the U.S. during the last 1950s and early 1960s. It has been proven extremely hazardous to firefighters working in 2,4-D contaminated areas.

Last Spring, the Indian Action Council of Northern California brought suit against logging companies operating in Humboldt County in an attempt to halt the practice by private corporations of releasing hazardous chemicals into the environment. The lawsuit charged that the spraying of certain chemicals created "an immediate threat of serious and irreparable harm to humans." The suit was dismissed.

Recent actions taken by the Board of Supervisors of Mendocino and Humboldt Counties which recommended suspension of herbicide operations testify to the growing recognition of the need to ban all herbicides in the area. In addition the federal Environmental Protection Agency is conducting an extensive review of 2,4,5-T and is calling upon herbicide manufacturers and users to show cause why use of that agent should not be forbidden. While it seems likely that both 2,4,5-T and TCDD will be banned following completion of the EPA review, dioxin spraying operations continue in the interim.

Since May, 1977, the Group of Organic Alternatives to Toxic Sprays (GOATS) has demonstrated in the Six Rivers National Forest and tha demonstrated in the Six Rivers National Forest that a program of manual conifer release, a process whereby workers are hired to cut back conifer-threatening brush and growth, can effectively promote conifer growth (and also provide local residents with jobs.) Banning of 2,4,5-T and 2,4,-D will not provide a final solution to the herbicide problem. In the past, chemical companies such as Dow Chemical etc., have merely replaced on toxic chemical with another, similarly poisonous substance which has not yet been banned. There is little reason to believe that such will not be the case with 2,4,5-T and 2,4,-D.

Profits, as usual are the motivating force behind the use of dangerous chemicals in the control of plant life which competes for water and nutrients with trees which are harvested as a crop for pulp and wood products. Chemicals are cheaper and less worrisome that workers, who frequently demand safety measures, fringe benefits and salary increases which cost money. Even more at the root of the problem, however, is the American lifestyle which demands (and squanders) enormous amounts of foresty products. In a recent year, the McDonalds organization wrapped its hamburgers and other condiments in enough paper to require clear- cutting of three hundred square miles of forest, an area of land fifteen miles on one side, and twenty miles on the other. McDonald's is merely a minor - albeit somewhat spectacular - illustration of the wastefulness of American (Western) lifestyle. Herbicides are one of the poisonous products of that lifestyle.

The only safe reaction involves a ban on all herbicides. In Northern California, Native people who observe herbicide spraying and who wish to see it stopped on their lands are urged to contact the Yurok Research and Information Center, (P.O. Box 366, Hoopa, CA., 95546). Nationally, people need to become informed about the dangers of chemical herbicides and to support organizations which seek to ban manufacture, sale and use of such substances.

(Many thanks to NEGEM - LKEL, a Native newspaper from Northern California from which information for much of this report was taken. NEGEM - LKEL is the publication of the Yurok Information and Research Center.)

AKWESASNE NOTES is offering these ropewire bracelets made by Iroquois silversmiths. This example of Native silverwork is made from sterling silver and are adjustable so they will fit virtually any adult.

Because of the fluctuation in silver prices, our craftspeople say that the price offer can only be extended until December 31, 1978. Iroquois people have been doing silverwork for nearly two centuries. We are trying to make this art form available to a wide audience of people.

Bracelet: $15.00.

SHORT NOTES — — — SHORT NOTES

HOW MUCH TRUST?

The United States government has submitted a brief to the U.S. Supreme Court in the Washington State treaty rights fishing case. It is a curious document, but one which illustrates the primary contradiction in the theoretical "trust" relationship between the U.S. and the Native nations. One of the primary arguments of the brief is the assertion that the Supreme Court should review the case because, even though a district federal court and an appeals court have made rulings upholding the rights of Native peoples to a share of the fish, the State of Washington has refused to uphold the federal ruling. In other words, the Justice Department seems to be arguing that a state's refusal to abide by federal case law is grounds for review of a case involving Native rights by the Supreme Court.

INDIANS CURED SCURVEY

Indians of the Iroquois Nation in upstate New York practiced natural medicine, in some cases long before so-called later 'discoveries' of medical cures by Europeans. Many of these practices were only recorded by Europeans, so their true date of origin is unknown.

In 1536, an explorer (Cartier) wrote that the Iroquois had a cure for scurvy. What we know today as Vitamin C was obtained by the Indians by boiling the twigs and leaves of local pine, hemlock, and cedar trees. This was then comsumed as a tea. Also the remaining particles of the tea were applied directly to the swollen limbs of the scurvy victims. The Iroquois cured Cartier's entire crew of scurvy. This was a full 220 years before Englishmen 'discovered' that oranges, lemons and limes (Vitamin C) cured the disease in English sailors.

The Iroquois also practiced the physical therapy of sweat baths, now known as sauna. A Jesuit priest first recorded this activity in the early 18th century. Round huts, six feet high, and big enough to hold about eight people, were constructed next to rivers. The huts were insulated by furs and mats. Hot stones were placed in the center of the hut and were sprinkled with cool water to make steam. From time to time the participants would sprinkle cold water onto their bodies. The healthy Indians would jump into the cold stream water at intervals.

These Indians were also able to recognize psychosomatic illnesses, and were far ahead of Europeans in the setting of broken bones and treatment of dislocations (orthopedics) which was done with almost modern skill.

(From the Official Newslatter of the Association of American Indian Physicians, Vol. 4, No.5.)

(Editorial from the October 1, 1978 edition of the Kainai News, published at Standoff, Alberta.)

"The Passing of our Culture"

On a reserve that thrives on praise, kudos and exhaltations, the Blood Reserve also has its silent and humble members. This group however is getting more scarce by the day, such as in the case of the passing of Albert Chief Calf and Gordon Bird. Old People such as these two more correctly portrayed the values and traits of the Indian people. Theirs was a humble existence.

The sadness and tragedy of each passing old Indian is not in the fact that they had died, but the fact that the young did not learn enough and retain all the knowledge, wisdom and practice that the old people have to offer. The young Indian fanatics today rely too readily on their superior anthropological academic knowledge on a broad diverse nation of Indians and often this shows in their "native dress" of odds and ends of just about every tribe there is. Dress, preceding customs, ceremonial procedures, philosophy and religion, (these things) the Indian people were given by their maker.

All too often the young people of Reserves and Indian communities strut and brag to others that they are proud to be an Indian. Such put-ons are often an embarrassment to others who know better. For these greenskins hardly follow the principles of the traditional way of life and know next to nothing about their culture. What they seem to think is that the Indian way is mostly learned from professional Indians, which usually amounts to nothing more than political propaganda – social lip service intended to impress an ignorant non-Indian society or in general, to use one's Indianism to achieve personal goals.

humiliated and find pseudo-Indians comtemptable. With arrogance, these restless Natives resort to ridicule, character assassination or simply ignoring (persons) who claim to be Indian and yet do absolutely nothing to promote or gain knowledge at least about his heritage. Retaliation against white authors, filmmakers or others artists depicting Indians in a negative way seems all too prevalent and takes precedence to taking a constructive task to offset this negative image.

Indian youths will continue to lose ground so long as they are preoccupied with non-Indian society, instead of learning from their elders. It might be argued that knowledge and wisdom are universal, but it mustn't be forgotten that customs are different, and therefore differ in how we receive these gifts and place different values on things. High among these values is humility and respect.

The simple life led by Albert, Gordon, and numerous other old people who we never even hear of should serve as a (model) to the Indians of today. They were practically unknown, but were loved. They own little, but gave more than they could. They won nothing, but gained more out of life. They held no office, but served a lifetime through the Horn Society and were avid supporters of the Indian Way of Life without its present haughtiness.

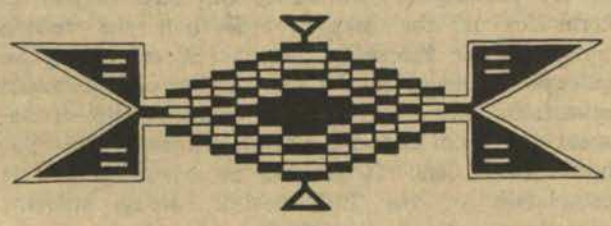
PUEBLO LANDS RETURNED

The Pueblos of Zia and Santa Ana in New Mexico recently had returned 22,000 acres of their ancestral lands. Santa Anna received 18,000 acres which reconnected the present pueblo with the old pueblo that is used for ceremonial purposes. Zia received 4,000 acres which is adjacent to the Pueblo.

The land was seized in 1937 by the United States government under the auspices of the Taylor Grazing Act of 1934. The act was intended to end the "free" range by setting up a system of regulation of the federal range through the use of grazing permits. The returned Pueblo lands became public domain grazing lands under this act dispite the protests of the Pueblo people.

Recently the Pueblo of Santa Anna requested a legal opinion from the United States government on the use of the Taylor Grazzing Act in the taking of Indian land. The question was whether the Taylor Grazing Act could extinguish aboriginal title. The Department of Interior's solicitor in a carefully researched opinion stated the Taylor Grazing Act was not intended for the taking of Indian title lands. Therefore such seizures were beyond the scope of the act and without statutory authority.

Given the clear inequity in this case, the New Mexican Congressional delegation introduced the legislation to return the lands. The Bureau of Land Management, which had controlled the lands since 1937, attempted to stop the legislation by claiming a need for a study due to the existence of dinosaur bones on the Zia lands. A compromise was negotiated which allowed the BLM to conduct study after the return of the lands and the bills were signed into land by the United States president Carter on October 21, 1978.



WOUNDED KNEE MEMORIAL

The Fifth Annnual Wounded Knee Memorial will be held again this year at Porcupine and Wounded Knee, South Dakota on February 23, thru February 27, 1978. This year's celebration is being cosponsored by the We Will Remember Survival Group and the Women of All Red Nations (W.A.R.N.) Events will include an Open House conducted by the Survival Group, and invitational basketball tournament and a pow-wow, planning meetings and will conclude with a walk to Wounded Knee and a memorial ceremony honoring those that have given their lives in our struggle.

The Open House will take place at both the Lakota Treaty Office and at the home of the Survival Group. This will be an opportunity for our people to visit with our group and find out about our educational program and the different projects that we are involved in.

On Friday, Saturday and Sunday, February 23, 24th, and 25th, an eight team tournament will take place. This will be an invitational tourney and we expect to have teams from all of the surrounding states. All games Saturday and Sunday will be completed by early evening, and will be followed by the pow-wow. During the Pow-wow leaders from different parts of the country will be making presentations. Tournament awards will be presented at the pow-wow on Sunday. Dancers and singers from the Midwest area will be taking part at this pow-wow and it promises to be a social event to remember.

Monday, February 26th will be set aside for meetings. In the morning we will begin with a joint session to discuss present situations and strategies. On hand for this meeting will be representatives of the American Indian Movement,W.A.R.N.. the Federation of Native Controlled Survival Schools, The International Indian Treaty Council, the Lakota Treaty Council, and other groups involved in our struggle. We will then break off into smaller groups to discuss specific plans and strategies.

Activities will conclude on Tuesday, February 27th, with a walk and memorial ceremony commemorating the Liberation of Wounded Knee - 73. Walkers will come from four directions, each group walking seven to ten miles. Chief Fools Crow will then lead the memorial service at the mass gravsite at Wounded Knee. Buddy LaMont and Angel Martinez, warriors also buried there, will be honored.

This memorial is an annual event that has taken place with similar activities since 1974. This is an opportunity for Indian people to come together and celebrate our victories, discuss our defeats, and plan for our future. It is a time to enjoy the company of each other and gain strength from our working together. We invite any and all people involved in our struggle for freedom!

COURTS AFFIRM CHILD THEFT

(New York (LNS) – *"To remove the child from the influence of its savage parents,"* was the goal stated in the charter of the first federal boarding school for Native ["Indian"] children in 1890. That goal and its white supremist mind-set are still intact in 1978 as exemplified in the fight of Bernadine Brokenleg for custody of her child.

To rear a "child [who] has physical feature of a non-Indian nature... [in] an environment [the reservation] consisting of primarily Indian people... would be detrimental to [her] physical and emotional well-being." ruled a Texac court in deciding to deny Brokenleg custody of her child in 1976. Today, the Sioux mother of Tiffany Butts – whose father is white – has taken her appeal to the U.S. Supreme Court.

Native peoples' organizations across the country have argued strongly against the racist ruling. It is "plainly inaccurate to say that because an Indian has blue eyes or light hair or complexion that he cannot become accepted as an Indian person..." reads a statement by the 8,000 member Rosebud Sioux nation in South Dakota.

"The thing is there is no racism on the reservation," explained Jeanne Baum, a Blackfoot activist, who last year fought successfully to retain custody of her daughter. "No matter what color you are, if you are a member of a nation you are a member of a nation," she told LNS.

Meanwhile, Tiffany has been raised most of her nine years outside of the reservation by her white paternal grandparents in a society which scorns her Native cultural values. Child of a mixed marriage, Tiffany moved along with her mother to the Rosebud reservation in 1972, after Brokenleg's marriage to Bernard Butts was annulled in California. Fourteen months later, her white father and his parents took the girl away on vacation and never returned her to the Sioux people.

Since late 1973 Butts' parents have kept Tiffany in their home in Texas, where Brokenleg has visited her daughter three times, phoned her and wirtten her several times.

In 1975, the granparents petitioned for custody of the child, claiming that the mother had abandoned and neglected her in violation of Texas Law. At the trial they testified that Tiffany's home on the reservation was"dirty and without adequate bathroom facilities."

Even though a psychiatrist and two officiers of the tribe testified that Brokenleg was a competent mother and that the child's best intersts would be served by remaining on the reservation, the court decided in favor of the grandparents. Yet, Brokenleg was not deemed an "unfit" mother.

In part, the findings seem to be condemning the Sioux mother for her poverty, citing that "at no time" did she provide "adequate support"for the child. Given that Brokenleg was earning only a small income as a secretary, teacher's aide and tutor and was for several months unemployed, while Tiffany's grandparents earned more that $2,000.00 a month, the findings are no surprise.

The Association of Indian Affairs (AIA), representing Brokenleg, attacked the decision upheld in a second court of appeals, because it is based on racial considerations totally irrelevant to any legitimate purpose of the state to protect children from patental abuse or neglect.

DENIAL OF MEDICAL TREATMENT A 'DEATH SENTENCE' FOR RON PETITE

Ron Petite is a Minnesota Chippewa who was active in the American Indian movement and who took part in the occupation at Wounded Knee in 1973. After the occupation, Ron went into the construction trade, hiring Indians and training them in the use of heavy equipment. After a few years, Ron employed more Indians, it is alleged, than any single private enterprise in Minnesota had ever employed. That business failed (according to some, the failure was occassioned by FBI activity,) and Ron and his family moved on to South Dakota where he tried to start over again, this time on tribal housing construction on the Pine Ridge Reservation.

In South Dakota, he became ill. Doctors at first diagnosed his ailment as hepatitis, but concerned friends urged him to leave the state to obtain a second medical opinion. To do that, he needed money to travel. He decided to sell his wife's gun, which she had legally purchased two years earlier, for funds to travel.

The second diagonsis confirmed leukemia. This is a blood disease that is a kind of cancer. It is always fatal, and there is no known cure, although there are treatments which can prolong life beyond the few weeks the victim has without treatment. Friends made arrangements for Ron and his family to return to Minnesota, where at University Hospitals there is one of two treatment centers in the U.S. for leukemia.

Then, on September 11, ten FBI agents broke down the door of Petit's apartment and arrested Petit at gunpoint. According to at least one witness, the agents had no warrant at the time of the arrest. An attorney obtained Petit's release pending an extradiction hearing and possible trial in South Dakota.

The exact charges against Petit are not clear. According to a news release issued by the Ron Petite Defense Fund, "... at first the FBI said it was for shooting up a house in South Dakota in August, but they became aware Ron could prove he was here (Minneapolis) then. That's when they came up with that 'felon in possession of a weapon charge,' they said a grand jury had indicted him.

"Where are all the papers on this, well nobody knows. Even the judge couldn't find out anything about it, calling South Dakota. The authorities promised to have lots of neat papers about the case here by (the) next week." It all concerns the gun transaction mentioned earlier.

"First the storeowner who bought the gun didn't want to buy it unless Ron 'proved' it was his, not his wife's. So they (Petite's party) left the store and went to a meeting. On leaving the meeting, they were stopped by the Highway Patrol.... The deputies checked the gun against a 'hot' list, but of course it wasn't hot. Then the deputies tried to buy the gun from Ron. The deputies sent Ron back to the store. "The owner really likes it, he wants to buy it,' they said.

"Meanwhile, the storeowner had gone home. The clerk was just closing when he received a call from the Sheriff's wife. 'We are sending some Indians up' she said. 'As a favor to us, please buy that gun from them.' The clerk said he didn't know anything about it, but as a favor to the sheriff, he would.

"The next day, the FBI showed up. They seized the gun from the storeowner and all papers concerning the transaction. They interviewed everyone in sight and told everyone a major crime was involved. A few days later, the sheriff's wife bought the FBI receipt – with what survives of the information and the agents' names – from the storekeeper. The sheriff's wife says she had sold the receipts to another cop somewhere. She says, 'It's hard to get good guns out here in South Dakota,' and that's why there was all this interest in buying an FBI piece of paper for several hundred dollars.

"So, as a result of all this paper shuffling, the FBI says the gun was Ron's, not his wife's, and they want to remove him to South Dakota for trial..." Removal from Minnesota and the only available leukemia treatment is said to be paramount to a death sentence for this Indian man.

"We all think these calls among authorities – cops, feds, sheriffs, and the state's attorney – all that paper shuffling and disappearance means Ron was set up for a gun charge, with the evidence he needs removed in all these sales by cops to each other."

A defense fund has been established:
RON PETITE DEFENSE FUND
% Law Office of Larry B. Leventhal
412 Produce Bank Building
100 North Seventh Street
Minneapolis, Minnesota 55403.

Tiffany's fate and her mother's sorrow reflect the national statistics on the forced separation of Native children from their Native families. One out of four Native children is taken from his or her people and placed in a white foster home or institution. "Child neglect" charges are almost always without evidence and simply reveal the deep bias of white social workers and judges against Native peoples' cultural standards. For example, several children may sleep in one bed-a practice in keeping with a Native concept about sharing, yet in violation of the space requirements set by white welfare agencies. The same white, middleclass, cultural prejudices aslo disqualify Native foster parents.

Native people have battled back through legislative action and as part of the overall struggle for tirbal sovereignty against what many charge is cultural genocide through "Indian removal" policies. And they recently scored a vistory as Native groups throughout the states welcomed implementation of the Indian Child Welfare Act.

Finally passed by Congress on October 14 after years of legislative stalling tactics, the bill was signed into law by President Carter on November 9. It will "stop the theft of Indian children and recognize that tribal courts are the appropriate judicial bodies" for deciding the welfare of Native childre, according to Steve Unger of AIA. In addition, the bill would set minimum due process standars, such as prohibiting the conditions of poverty on many reservations from being used as evidence of neglectful parents.

How the Welfare Act will affect the Supreme Court's decision to accept or reject the Brokenleg case is uncertain, although according to Unger, the bill will lessen the chances of similar cases recurring.

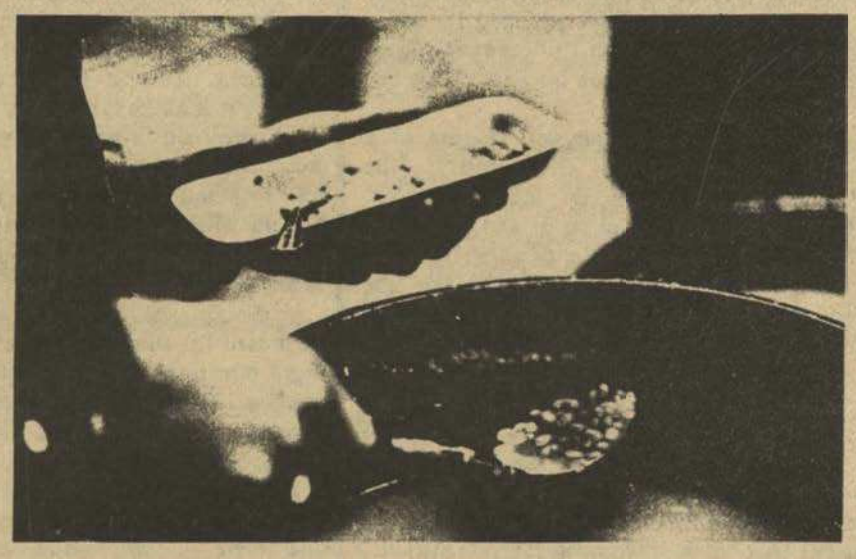
Even so, Madonna Gilbert of the newly formed Women of All Red Nations (WARN) cautions against too much optimism concerning the Act's effectiveness. At the same time the bill was enacted, the Bureau of Indian Affairs suffered a 30 percent cutback in its child welfare benefits, and many Native homes are too poor to qualify as foster homes.

As to a solution to the problem of Native family disintegration-"it goes back to the treaties...it all boils down to the issue of tribal sovereignty," responded Gilbert.

For information and contributions write: Bernadine Brokenleg Defense; Lorelei Means, %WARn, General Delivery, Porcupine, South Dakota 57772.

The Food [food?] We Eat

"What new horrors will our grandchildren have to face as a result of this artificial diet? Already we have seen dramatic increases in hyperactivity among our young people."



Did you ever wonder how our ancestors made it through the winters? Did they stop eating in the late Fall and wait for the renewal of life in the Spring? What *did* they do? After all, they couldn't truck down to the trading post or the local A&P to stock up on twinkies and cokes.

Being extremely intelligent, they put food by. They stored acorns in large basket-like granaries, dried corn, fruit, beans and many other vegetables, harvested and prepared rice, smoked salmon, made jerky and supplemented the diet with whatever was available locally in the Winter.

This traditional diet was much more healthful than the current diet which contains a strong emphasis on refined sugar and starch. Traditional diets, for the most part, are high in fiber, reasonably high protein and low-to-medium carbohydrate diets. Most of the dietary-related diseases common in Indian communities today were virtually unknown before the introduction of the modern Western diet. And those diseases are still unknown among traditional societies still following their traditional diets. Gallstones, obesity, adult-onset diabetes, and heart disease have reached epidemic proportions throughout Indian Country.

Parents need to realize that Cracker Jacks and soda pop are no rewards for children. They can only help to shorten the child's chances for a long life.

Since around the end of the Second World War, a whole new set of poisons, potentially as dangerous as the 120 pounds of sugar a year we consume, has entered our diets:

Ingredients: gum arabic, calcium phosphate, sodium citrate, butylated hydroxytoluene, polysorbate 60, sorbitan monostearate, propyleneglycol momoesters, acetone peroxide, amoniated glycyrrhizin, coal tar dyes, sodium stearol fumarate, dimethylpolysiloxane, fumaric acid.

Look familiar? No? Have you read the label on any packaged foods lately? How about non-dairy creamers, white bread, children's cereals, powdered desserts, donuts and all the other "goodies" in your diet? It has been called a "chemical feast" and it is not at all like the food grandma used to make (unless your grandma was a chemist for a large food company.) We are filling ourselves and our families with strange, unknown chemicals. Although we have learned not to trust the BIA or HIS, we somehow trust the FDA (Food and Drug Administration) to forbid the food manufacturers to put anything harmful in our food. [The FDA protects us from food chemists about as well as the BIA protects our lands from mineral developers. – Ed.] We have no idea what the long-term effects of these chemicals on humans will be.

What new horrors will our grandchildren have to face as a result of this artificial diet? Already we have seen dramatic increases in hyperactivity among our young people. Hyperactivity is a disease which causes children to have an extremely short attention span, difficulty in concentration, and impulsive physical behavior. Many of these children are labeled as behavior problems in school. Once hyperactivity is diagnosed and the child put on a more natural, chemical-free diet, 70% of the children return to normal behavior.

Food additives, as the abonimable chemicals are known, are just another attempt by Western man to improve on Nature at a higher profit. They are added to food to make it last longer, to have a more salable coloring, and to taste sweeter than it normally would. By retarding spoilage and thereby creating an extremely long shelf life for various products, they greatly increase their profits by virtually eliminating the necessity of throwing away food. Western man, with his desire to dominate, control and alter nature always carries his compulsion to extremes, and this is certainly true in the food industry.

What can you do? Read the lables and avoid eating anything that contains ingredients you can't pronounce. Eat unprocessed, unpackaged food. Avoid ready-mix or instant foods. Watch the sugar content of all your foods. But most importantly, grow it, pick it and preserve it yourself. You will be a lot healthier if you do.

As with many of the things we discuss in this newsletter, the best source of information on food preservation cannot be found in books. The best way to learn about preserving food is to talk to someone who has been doing it for years and has lots of experience. I know for example, that I learned more and retained more from talking to my grandmother about canning than from reading any number of books. It's a lot more fun, too. Food preserving time is a great time to work together with friends and family and neighbors, sharing ideas and energy and ending up with a tangible and valuable product for your efforts – products that will be greatly appreciated come wintertime.

STORE VEGGIES FRESH

One way to store fresh, raw, whole vegetables and fruit over the winter is to have a root cellar. A root cellar provides a cold rather humid environment for the wintering food and will not allow the food to freeze or decompose. There are many ways of cold storing fruit and vegetables. There are old-fashioned root cellars, basements with a food storage area partitioned off, storage in mounds and pits in the ground, attics, garbage cans sunk into the ground, kegs, unheated rooms or sheds. There are numerous possibilities but the determining factor for the use of a particular method is its availability and its effectiveness for your particular climate. Experimentation is the best way to find out what is most effective for you. Some of the factors to consider are: climate, availability of materials, types of food to be stored, seed varieties of food to be stored, family size, length of planned storage, and time of harvest, to name a few.

Fresh veggies and fruit stored in root cellars require a fair amount of regular maintenance. They need to be checked every week or so to see if anything is spoiling. Rotting food has to be removed to avoid spreading of the rot. Food that has decayed beyond use for your family's consumption can be fed to animals you may be raising. Pigs are especially fond of such treats.

If you don't have a root cellar, there are other ways of storing fresh vegetables. Root crops store well packed in sawdust. Just get a cardboard box and put 2" – 3" of fresh sawdust in the bottom (use hardwood sawdust since the softer woods are often resinous and impart a bad flavor to the vegetables.) Add a layer of carrots or potatoes or turnips, beets, etc.; cover with more sawdust. Continue layering until about 3" from the top. Cover with a thick layer of sawdust and place in a cool, humid place but make sure they don't freeze.

Another way is to take a wooden nail keg placed on its side with a layer of straw on the bottom. Partially fill it with potatoes then add more straw. Add some carrots and more straw on top, then turnips or beets or other vegetables (no members of the cabage family, though.) Top it off with more straw. Fill a number of kegs this way and set them in a deep trench and cover them up. Then, once a month or whenever needed, dig up one keg full and there you have fresh veggies. (More information on root cellars can be found in each of the books on general preservation.)

Meat and Fish
MAINSTAY OF TRADITIONAL DIETS

Meat and fish have always been an important element

in the diet of traditional people of many Native nations. However, game animals are becoming more and more scarce. Much of the fish that is the mainstay of many Native nations is increasingly poisoned by mercury and other pollutants. Hunting and fishing rights of Native people are constantly threatened and under attack by the government and non-Native "sports" fishermen and hunters. These all combine to make it increasingly difficult to rely on such traditional methods of getting food. In order to continue having meat in the diet, people have to rely on buying commercial products or raise meat themselves.

Commercial meat is the least desirable. The animals are force-fed and given hormones to induce the greatest amount of the weight gain in the least amount of time. Put on feedlots before slaughter, they consume valuable grain which only serves to make them unnecessarily fat (but heavier, and therefore worth more money by the pound.) When meat is processed, nitrates are added to retain the red color of the meat and to retard the growth of potentially harmful bacteria. However, once in the body, nitrates turn into nitrites which are potential cancer-causing substances and such meat should be avoided whenever possible.

Raising your own meat can be very rewarding with the animals becoming an integral part of the homestead. They can also be a very wasteful luxury if grain fed: "...feeding grain to animals to produce meat, milk and eggs is far less efficient than merely providing grain directly to people for their consumption. A 100 pound sack of corn has enough *food energy* (carbohydrates) and cell builders (proteins) to keep a human alive for about sixty day. But when... fed to livestock, the animal will produce only enough protein and energy to sustain a human for five to ten days." [See *The Owner-Built Homestead*, by Barbara and Ken Kern, Scribners, New York, 1977, p. 264.] .

Animals can, however, be successfully raised on what would otherwise be "waste" products from the farm or homestead Whatever the source of the meat, there are many ways of preserving it. The most common and probably the easiest way is to freeze it. Frozen meat has a quality of freshness about it missing in other preserved meat and retains more of the nutrients. It is generally faster and simpler than canning, but the big disadvantage is the cost and maintenance of the deep freezer. For people who don't have a freezer (or electricity) or access to one, canning is another alternative. Canning is economical and the product is easily stored. When properly processed in a pressure canner, potentially harmful microorganisms are destroyed thus preventing spoilage.

Curing meat is the process of preserving meat with the use of salt which extracts much of the water and acts as an anti-bacterial agent to prevent spoilage. Curing is a preliminary step to smoking meat. The main advantage of smoking meat is the good flavor imparted to the meat in the process. Cold smoking involves a process by which meat is exposed to a cool, slow, smouldering smoke where the temperature seldom rises above 70 – 90 degrees Fahrenheit. This is the type of smoking used to preserve meat.

Hot smoking involves a very hot smoke which actually cooks the meat. Hot-smoked meat must be consumed immediately or it will spoil. The way most meat has been preserved throughout the years by people in many Native nations is by drying it, making jerky or pemmican. Jerky is meat cut up into long, thin strips and dried or smoked.

Pemmican is made from the lean parts of meat (deer, buffalo, antelope,) dried inthe sun and pounded into a paste with melted fat. Dried berries or other dried fruit are added to the mixture. When dried, pemmican is a highly nutritious, compact, concentrated protein food that is easily stored for long periods of time.

Drying food is a very basic and delicious way to preserve food. Food that is dried quickly and at low temperature retains most of the vitamins and nutrients

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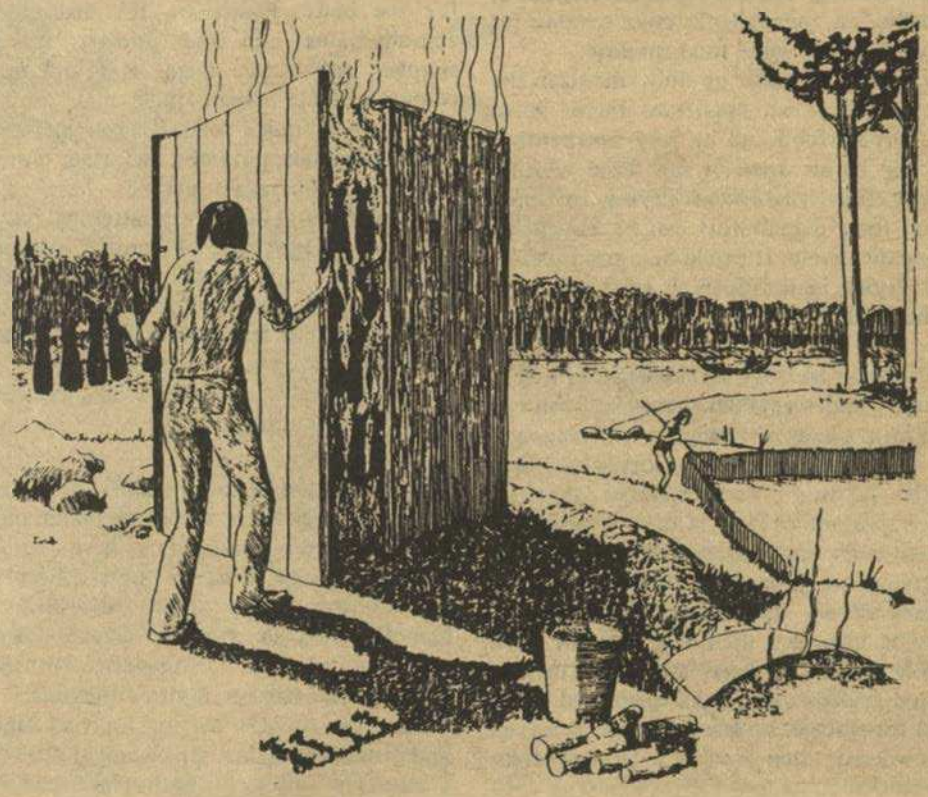

Don't Forget
Our Little Ones

While more people are becoming conscious of the quality of the food they eat, it is also important to look at the food we feed our children, especially infants and toddlers. The nutritional quality in commercial baby food is at best questionable. Feeding your baby commercial baby food has been compared to feeding yourself a cold TV dinner every night.

Making baby food from scratch requires only a little more effort and is more nutritious, less expensive, and is consistent with the ideas of self-reliance. Rather than filling your baby with empty calories, food additives and starches, why not feed her or him naturally vitamin-rich, fresh, good-tasting and nutritious foods. The baby's food can be prepared directly from the food the rest of the family eats or it can be prepared in advance and home-canned or frozen as you would preserve food for the rest of the family. Cooked, pureed or strained meat or veggies can be poured into ice cube trays and frozen for meal-sized portions. Small portions of food that might otherwise be leftover or thrown out can also be put through a blender or food mill and used for the baby. The possibilities are numerous.

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Books:

BABY FOOD

The Natural Baby Food Cookbook, by Kanda and Williams; Avon Books; New York, 1973.

Feed me! I'm Yours – A Recipe Book for Mothers, by Lansky; Bantam Books, 1977, (120 pp., $1.95.

FOOD WE EAT

Diet For a Small Planet, Lappe, Ballantine Press, 1976, $5.95.

Laurel's Kitchen, Robertson, Flinders and Godfrey; Nilgiri Press, 1975, $12.95 HC.

Nutritional Evaluation of Food Processing, Harris and Karmas; AVI Publications, 1975.

Recipes For A Small Planet, Ewald; Ballantine Press, 1973, $1.95.

PRESERVING FOOD

Putting Food By, by Hertzberg, Vaughan & Greene; Bantam Press, 1976, $2.50.

Stocking Up, by C.H. Stoner, Rodale Press, Emmaus Pa., 1977, 532 pp., $11.95.

Food Preser vation, from Hunger Action Center, Alaska Bldg., Rm. 200, Seattle, Wash., 98104, $3.00.

Keeping the Harvest: Home Storage of Vegetables and Fruits, Thurber and Mead; Garden Way Publications, 1976, $5.95.

Home Storage of Fruits and Vegetables, Loveday, 1972, $3.00

Small Farm Grain Storage, Lindblad and Druben; VITA, 1976, $5.00.

In the last issue of AKWESASNE NOTES, we ran an article entitled "Building A Future," which first appeared in Native Self-Sufficiency, the newsletter of the Tribal Sovereignty Program. "The Food (?) We Eat" is also reprinted from that newsletter. The issue from which this article was taken also carried an article on how to build a smokehouse, and a number of short book reviews of books which speak to the how-to of self-sufficient living. NATIVE SELF-SUFFICIENCY needs subscribers in order to keep the newsletter going. They are asking for donations of $6/year as a kind of subscription rate, and their flyer states that donations of $10 or more are tax deductible. (For tax-deductible donations, make checks payable to The Youth Project/Native Self-Sufficiency.) Write: NATIVE SELF-SUFFICIENCY, Tribal Sovereignty Program, P.O. Box 1044, Guerneville, California 95446.

(Continued from previous page)

lost in canning or freezing. The low moisture content of dried food provides an inhospitable environment for microorganisms to grow and cause food spoilage.

Food that has been dried takes up only one-sixth the usual space for storage – an important factor whan space is limited. Drying food can be very inexpensive, also, since food can be air dried or sun dried with no special equipment. For year-round drying or more consistent results, food dehydrators can be bought or made relatively inexpensively. It would be a good idea to experiment with drying in the open air or sun first, to see if you like the resulting product before investing in a food dehydrator.

Most fruits and many vegetables can be dried as well as meat and fish. Fruits and vegetables should be fresh and ripe, cut into uniform pieces to insure even drying, and dried as rapidly as possible to prevent spoilage or insect infestation. It is important to remember that air circulation is as important as heat in drying, with care being taken not to cook the food, merely dry it. Some food (apples, green string beans,) can be strung or threaded and hung to dry in a warm, well-ventilated room. Herbs can be hung in a dark, dry room or attic. Fruit can be cooked into "leathers" and dried, making tasty, concentrated, high-energy snacks. Seeds and grains can also be dried for storage. A variety of vegetables can be dried and powdered, then used at a later date for broths and soup stock.

BEGIN WITH GOOD NUTRITION

Good health is more than just the absence of disease. Many people just do not feel well a great deal of the time and this is, in part, due to an inadequate or wrong diet.

We are living in an age where everything around us is moving at an incredibly rapid pace, where we see the earth's resources being depleted to dangerously low levels before our very eyes, and where we feel at times that we have very little control over our own lives. It is little wonder that tension and diet-related diseases such as heart disease, high blood pressure, stomach and intestinal disorders and alcoholism are rampant. It is time to stop, take a look at these signs, and to realize that maintaining optimum health is each individual's responsibility. To do this, one must have a basic understanding of what is essential to good nutrition.

To nourish is to cause to grow and develop by caring for and feeding. Nutrition is the act of nourishing our bodies. Just as our plants and gardens need food from the earth, air, sun and tender loving care to grow, so do our bodies.

There are five essential ingredients to good nutrition. These are an adequate daily intake of protein, carbohydrates, fats, vitamins and minerals. The average adequate daily requirement for each of these substances varies with age, sex, amount of physical activity, pregnancy, nursing mothers and other individual distinctions.

Protein is vital for the growth of body tissues such as hair, cartilage, tendons, muscles and bone in children, and replacement of these tissues in adults. Protein can be found in both plant and animal food sources. The main structure of proteins are amino acids of which there are nineteen. Eleven of these are termed non-essential because the body can manufacture them. The remaining eight cannot be manufactured by the body and must be obtained from outside food sources.

Complete protein foods contain all eight amino acids in sufficient quantity to supply the body's needs. Incomplete protein foods are deficient in one or more essential amino acids. Meat, milk, cheese and eggs are classified as complete proteins while grains, legumes, nuts and seeds are classified as incomplete proteins. Plant proteins may be used in supplement with one another in order to provide an adequate intake of amino acids. Some complimentary protein mixes are milk products plus grains such as rice, wheat, soy or legumes (pinto beans' soy beans, lentils, etc.) plus grains, nuts and seeds. Frances Moore Lappe has written an excellent book on complimentary proteins, *Diet For a Small Planet.* This book includes many useful charts, explanations and delicious recipes.

Carbohydrates are one of two major energy sources for the body. Plants are the main food sources of carbohydrates and the primary carbohydrates are starches and sugar. Sugar is found in honey, fruit, common table sugar, milk and most canned and prepackaged "quick foods." The major sources of starch are cereal grains, potatoes, and other root vegetables and legumes. Generally people have a picture of carbohydrates as being very fattening, but carbohydrates are our best providers of "quick" energy, especially in whole foods such as whole wheat breads and cereals, brown rice, and whole grain noodles. However, sugar, white flour pastries, refined grain products and alcohol are essentially empty foods – high in calories and low in energy and viatmins. foods – high in calories and low in energy and vitamins.

Fats are the second major energy source for our bodies, having twice the evergy value of carbohydrates. Unlike carbohydrates, fats have virtually unlimited storage capacity. Fats are more concentrated and must go through many more digestive changes than carbohydrates to provide valuable energy. Therefore, energy is stored in the tissues to be used as needed by the body to carry on its vital functions.

Fats also provide patting for viatl organis and nerves and insulation against rapid temperature changes.

Fats are found in both plant and animal sources. Butter, margarine, meat, egg yolk, nuts and vegetable oils contain varying amounts and types of fats. Cholesterol is one of the by-products of fat digestion and certain blood levels of cholesterol are necessary to maintain life. However, higher levels of cholesterol have been found to be suspected as a contributing factor in heart and arterial diseases. (There is a controversy in the medical world about the roll of cholesterol in the production of heart disease. Some researchers say that cholesterol intake is a factor, while others point to the fact that the human body produces cholesterol, and suggest that factors other than cholesterol intake are at play in the production of some kinds of heart ailments.)

Most high levels of cholesterol occur in animal fats such as meat, eggs and butterfat, (also called saturated fats,) while meat plant sources of fats (vegetable oils, margarines and nuts,) contain lower leves of cholesterol. (These are called monounsaturated and polyunsaturated fats and should be labeled as such.)

Vitamins and minerals operate chiefly as regulators and controllers of specific body processes. All the vitamins and minerals can by obtained from various food sources, and although there are countless commercial vitamin and mineral preparations, a well-balanced diet can provide all the nutrients needed by the body much more economically.

Certain vitamins are necessary in the process of bone and tissue formation, structure of the red blood cells, blood clotting mechanisms and many other functions as well as the prevention of vitamin-deficiency diseases such as rickets, anemia, night blindness and bleeding tendencies.

Minerals serve a variety of regulating and controlling functions. For example, sodium and potassium exercise all-important control over shifts in body water and iodine as a chief component of thyroid hormone which controls the overall rate of body metabolism.

In trying to plan a well-balanced diet for healthier living, there are some basic thoughts to keep in mind. Each individual member will have varying requirements of the five essential nutrients depending on age, sex, activity level and state of health. There are charts and tables noting average dietary requirements in many of the books listed at the end of this article as well in most cookbooks or books dealing with nutrition.

All the nutrients needed by the body are available through food. There is an overwhelming preponderance of chemicals, pesticides, preservatives and additives that have been found to be harmful to us in varying degrees in most of the processed and prepackaged foods and even the fresh fruit and vegetables that we buy. Read the labels! Remember that whole, unrefined and unprocessed foods, particularly when bought in bulk, provide the most nutrients for your money.

AKWESASNE NOTES PHOTO/ Shelley MacEntire

MANY VOICES

Editorial:

SELF-SUFFICIENCY IS NOT ENOUGH

The overriding political goal of all concerned for the future of the world must be the creation of an ecological and social balance in which human beings may live in harmony with nature and at peace with themselves. In such a society all citizens will be creatively involved in achieving a high level of self-sufficiency and self-reliance – conditions which are not, as is sometimes claimed, tools towards an end, but are themselves basic to the structure of a balanced society.

It is useful to clarify the differences between these two concepts. By self-reliance we mean a quality that must be cultivated at all levels of society. It includes the ability of a social unit to continue its existence in the face of change and in adverse conditions. It means resourcefulness, readiness to change, the potential to adapt to a given set of circumstances. It is not something that can be observed, still less quantified, for it can only be described in qualitative terms.

Self-sufficiency, on the other hand, *is* quantitative. It means the degree to which a particular social unit has access, within its own territory and at any time, to the materials, energy, tools and food required to sustain its own population.

If an administrative unit produces a sufficient quantity of food and raw materials to supply itw own population, together with the necessary machinery for processing these resources, it may be termed 'self-sufficient' in all vital areas, but unless the people living in this unit are also able to adapt to change in diet or work, unless they can mend their machinery when it breaks down, unless they are prepared to make do with alternatives or in some cases to go without some commodity they have had hitherto, this society cannot be described as self-reliant. Thus we can have a situation in which a nation may be one hundred per cent self-sufficient within its own frontiers, while its quality of self-reliance is disastrously poor.

In a nation where the majority of the people are specialists whose work is dependent upon materials and machinery over which they have no control; where the production of vital consumer goods is confined to a gew major manufacturing areas; where electricity and other sources of power, on which industry, transport, services and the domestic consumer all rely, are transmitted from highly complex technological centres; where vital economic and social information is stored in data banks and is retrievable only through computerised electronic networks and where, finally, the economy is geared to an international economic system, any breakdown in the organisation will inevitably result in total chaos.

Now let us suppose that the Euro/American economic structure breaks down. The export and import-based industries of our hypothetical country grind to a halt. Half or more of the working population lose their jobs; the economic base for social relief fades away, so does the base for keeping road, air and sea-going traffic running. The large computers and data banks are unable to supply vital information because their largest customers have gone bankrupt. Government employees and civil servants lack the knowledge, infrastructure and physical means to deal with the new situation. Soon they, and a host of other groups of citizens, particularly urban dwellers, are without vital services and food rapidly becomes scarce.

In this situation it will not be much help to the citizens that there exist in their country sufficient quantities of mineral resources, electric energy, farmland, modern factories, agricultural machinery and so on, because they will be unable to benefit from them. The nation will suffer a severe crisis in production and distribution of goods. There will be a breakdown in services and the country will be thrown headlong into a period of acute social and political chaos, probably leading to the establishment of some sort of dictatorial regime. If the nation is also one in which the dynamic of social and economic life is based on competition, the citizens will be further handicapped by having no tradition of loyal co-operation – a quality that will be much needed in this new situation.

To avoid a scenario of this kind self-reliance must have been built up and built-in at all social levels *before* the breakdown occurs. From the national level right down through the district and community levels to the group and the individual. Resourcefulness, courage, loyalty and the ability to contribute his total energy for the good of the community, these are the qualities that will be needed in the citizens of a truly self-reliant society. How these can be made to flower in modern societies is the greatest problem we are faced with today. It is inevitable in a modern welfare state the opportunities to learn and practice these virtues are woefully lacking. Age-long experience suggests too, that once they are withered these qualities are not quickly or easily recreated, and that the main catalyst for their revival is necessity.

Sigmund Kvaloy

(This editorial comes from the September/October, 1978 issue of THE NEW ECOLOGIST, 73 Molesworth Street, Wadebridge, Cornwall Pl27 7DS, UK.)

ALL THE CATHOLIC CHURCHES TO BE CLOSED

Translated from:: El Tiempo", a Colombian daily newspaper, Wednesday, August2, 1978.

The Apostolic Prefect of the region of Tierradentro, in the Department of Cauca, German Garcia, closed yesterday all the churches in the zone for an indefinite period of time as a protest against the foreign religious groups that operate in the area and indoctrinate the Indian people.

The information was given by a spokesman of Indian Affairs from Cauca.

The priest, German Garcia, adopted the attitude due to the uncontrollable presence of some 12 religous groups found in the zone and which include the Summer Institute of Linguistics, the English Group-New Tribes-, the Mormons and others, the major part of them evangelical.

The Apostolic Prefect, according to information received, has been fighting for some time against these organizations since according to Colombian law, the Natives and the citizens of the country who have not been evangelized should first receive Catholic indoctrination.

Besides, said the source, the groups that Garcia is fighting against, by the mere fact they are foreigners, constitute a negative influence on the Indian and peasant communities.

The Prefect announced that the closure of the churches will be for an indefinite period of time, but it was not stated whether this measure will be lifted with the withdrawal of the evangelicals and the Mormons.

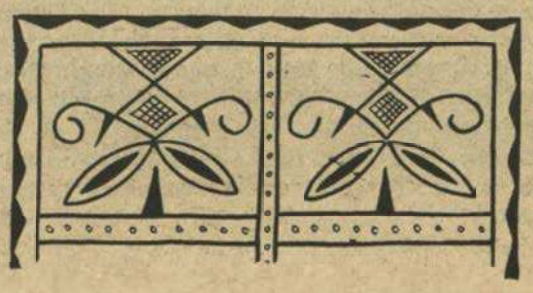
On the other hand, it was made known that the Ministry of the Interior, on the basis of Decress †1741 of August 1973, by which the norms under which corporations and foundations may develop their activities in relation to the Indian communities are dictated, has the capacity to cancel the legal recognition under which they function.

The Article †8, of the decree mentioned says that if the activities of the corporations or foundations that work with the indigenous communities do not conform with the programs approved by the Ministry, or that the educational works put forward by them do not meet the standards of programs already in effect, one can proceed to dictate the suspension of such activities or to decreee the cancelation of the legal recognition in the case of a relapse.

The same document expresses that the corporations or foundations to which authorization has been given to develop activities in relation to the Indian communities, are obliged to send, trimonthly, to the Operative Division of Indian Affairs, detailed reports of the completed programs, none of which the religious groups operating in Tierradentro have done.

Recently, Julian Narvaez, national Director of Indian Affairs of the Ministry of the Interior, denounced publicly the violent acts that have been occurring lately among the religious groups against the Piapocos Curripacos Indians in Alto Guaini, who have been filing down the Indians' teeth to mark them.

The Indian victims of these violent acts were evangelized, with the objects of distinguishing them from those that belong to other religions, rites or beliefs.



Everything that comes from Mother Earth to us is our brother and sister, including you. This is what we teach in our school. We don't teach separatism. We teach our children to respect all races of man. The Holy Staff that we are carrying right how, the sacred staff that's being carried down to Sioux City and on down to Haskell, it's got four ribbons on it. One is yellow, one is black, one is red, one is white. And that represents the four directions, the four races of mankind, the four different worlds that they come from. We were told a long time before Christopher Columbus landed here it was prophesized that there would be three other colors coming here to America. And, what would happen to us after they got here, the conditions that we exist. And we're near that period of time now where almost everything is gone and we are out in those little houses with a fence around us and nothing to support us. The houses are turning gray from the sun, and we're starving to death. So that we're in a very, very critical period of time where our own people are going through a cleansing and purification. This is part of it, this ground here, everywhere we go.

Clyde Bellecourt

The Great Bowhead Controversy (Part II)

INUPIAT WHALERS REJECT IWC REGULATING AUTHORITY

Last Spring, AKWESASNE NOTES published an article on the bowhead controversy entitled "We are The People of the Whale," (Akwesasne Notes, Vol. 10, No. 1 P 20,) which attempted to summarize the crisis facing subsistence whalers in the Arctic communities of Alaska. We received two letters expressing dismay that we would support the slaughter of an endangered species. After a careful reading of that article, we conclude that it is an attempt to bring to light some of the complex issues involved, and to expose some of the contradictions between commercial whaling and subsistence hunting.

The situation of the Inupiat people in Alaska appears to us to be growing increasingly and rapidly more desperate. The history of the Alaska Native Claims Settlement Act (see AKWESASNE NOTES Vol. 10 No. 4) combined with the increasing erosion and regulation of subsistence whaling appears to promise the future destitution of the great majority of these Native people in Alaska's Arctic. The following is a report based largely on the views of events as reported by the newsletter of the North Slope Borough - Ed.

"I have been trained by my father, by my granfather and all the elder people of the community to observe the coming and going of these marine mammals very carefully, as this is a very important thing to our existance. They even taught me to forecast what the next year will bring by the condition of the animals. This is very accurate. I am told to take only what I need. This makes the Eskimos good conservationists, and we have known it; we know it today and we will remember it tomorrow." Roger Silook

The Inupiat people of the Arctic Circle have been hunting Bowhead whales for at least 3,000 years. For all that time, the Bowhead has been essential to their way of life. Commercial whaling initially depleted the world's Bowhead population, and few dispute the fact that historically it was commercial whaling which has created a situation in which the Bowhead whale is viewed by many as facing extinction this century.

Inupiat (Eskimo) spokepeople contend that Bowhead hunting is essential to the survival of the Native People of the Arctic. They point out that the Inupiat are the only people who are able to survive in the Arctic using only the Natural resources of the region. Many of the Inupiat people continue to be subsistence hunters. They argue, and quite convincingly, and a ban on Bowhead hunting would bring an end to their culture. The Bowhead whale represents a major element in the Inupiat spiritual life, and is a cornerstone of the Inupiat traditional economy. According to Inupiat spokespeople, the Bowhead, and only the Bowhead, sustains human life in the Arctic.

There is considerable evidence that their position is correct. The Native people of the Arctic look to *muktuk* whale meat, as an important, indeed essential source of viatmins B, D, and A, and as a source of iron. A single Bowhead whale weighs 40 to 50 tons and provides enough food and raw materials to sustain a small village from one hunting season to the next. Some estimate up to one-quarter of the nutrition of some villages is derived from the Bowhead. Inupiat communities have little cash economy and cannot afford costly imports of substitutes such as pork and beef. The economic consideration in the far north is a serious matter. In Barrow, Alaska, milk sells for $6.00 a gallon, and coffee, a luxury, costs $18 a pound.

"The Alaskan Eskimo Whaling Commission (AEWC) hereby gives notice to the International Whaling Commission that it objects to any action taken by the IWC concerning bowhead whales. By filing this objection, the Alaskan Eskimo Whaling Commission removes itself from any asserted jurisdiction of the IWC. Alaskan Eskimo whalers will conduct a bowhead hunt in the fall and next spring. That hunt will only be subject to AEWC regulations.

"Despite the good faith efforts of Eskimo whalers to abide by an unjust quota of twelve landed or eighteen struck whales during 1978, the IWC ignored the proposal of the United States to permit a hunt at a level to meet nutritional and cultural needs. The IWC ignored the advice of the people who know most about the Bowhead whale and who are most interested in its conservation."

The International Whaling Commission (IWC) is composed of representatives of the countries of the world which hunt whales commercially. It was formed in response to public concern that whales are presently threatened with extinction because whale populations have been early exhausted by commercial whaling fleets. The whale said to be closest to extinction is the great Bowhead whale, a giant animal which sometimes reaches sixty feet in lengh. Bowhead hunting has been illegal in U.S. waters since 1946. The U.S. Marine Mammal Protection Act of 1972 and the U.S. Endangered Species Act of 1973 stopped all but subsistence hunting of this species. The Bowhead is the only great whale that comes close enough to shore to be taken by harpoon from ice floes or shoreline craft.

The IWC was organized as a world body with the ability to regulate the taking of endangered species of whales through international agreements which have the binding force of international law on member nations. The member nations of that organization have clearly conflicting interests. Canada (which has serious differences with the U.S. in several commercial and sportfishing areas) favors limitations on takings of great whales in U.S. waters as part of an overall "fishing war" between those two countries. Taken as a whole, the IWC has considerable potential as a battleground of international interests.

In June of 1977, the Commission met in Austrailia and unanimously passed a resolution setting a one-year zero take limit on Bowhead whales. That action set off a storm of controversy because the only country which allows hunting of Bowheads is the U.S., and the only people who take Bowheads are the Native subsistence hunters of Alaska's Arctic Circle region. At a special meeting last December in Tokyo, the IWC reconsidered the ban on Bowhead hunting and a compromise was agreed upon whereby the Bowhead quota was set at 12 taken, with a limit of up to 18 struck.

The Alaska Eskimo Whaling Commission, which is composed of Native leaders of the communities dependent on the Bowhead, objected vehemently to the quota of 12, stating that the nutritional needs of their communities could not be met at that number. In fact Eban Hopson, the Inupiat mayor of the North Slope Borough, made statements to the effect that the quota might be violated and urged the U.S. to withdraw from the IWC in protest of the Commission's attempt to extend its authority over substence whaling. The United States, of course, failed to act on that recommendation.

Later, the Inupiat whalers decided to cooperate with the National Marine Fisheries Service and abide by the quota. For one thing, the AEWC didn't find much support in the whaling communities for defiance of the quotas. There was general agreement to cooperate for at least one year, althoug there were some feelings expressed that the NMFS had provided the International Whaling Commission with low Bowhead census data in hopes that the low figures would spur the IWC to move against the Inupiat. That was last year.

The 1978 bowhead count produced an estimated bowhead population of 2264, an extrapolation from 1785 whales actually sighted by NMFS counters. (That number is just under double the official estimate the year before.) Not included in this count were 1400 whales sighted by St. Lawrence Island crews in just five days when the weather lifted sufficiently to conduct census operations. (These whales migrated up the Siberian coast. The U.S. official estimate was based only upon bowheads sighted off Pt. Barrow.)

The new count raised hopes among whaling captains that the IWC would restore Inupiat control over the bowhead harvest. Some of that hope was fueled in negotiations with U.S. government officials. U.S. IWC Commissioner Richard Frank flew to Barrow to urge the whalers to abide by the quotas, arguing that AEWC needed to demonstrate its ability to regulate and enforce quotas. Regulation and enforcement, he assured them, would go far to cinvince the IWC to entrust future bowhead harvest management decisions to the AEWC. Implicit in these statements was a promise that the U.S. would negotiate for IWC approval of a joint NMFS-AEWC management plan authorized to set its own quotas at 2% of official bowhead population estimates. In effect, this meant that the Inupiat whalers had agreed to strike no more than 45 whales in 1979. (.02 x 2264 = 45.)

Richard Frank went out of his way at that meeting to disavow the Nixon Administration's seven-year plan to discredit the Inupiat whalers before the IWC. Later, however, the Arctic Coastal Zone Management Newsletter printed an opinion by a federal employee to the effect that the same people who were responsible for the anti-Eskimo campaign under the Nixon-Ford administration were still calling the shots.

(Continued on next page)

The 1978 IWC meeting was held this summer at the Mount Royal Hotel outside London, England. Altogether the AEWC send 21 delegates to the conference, by far the largest contingency to attend. By the time the question of subsistence whaling reached the floor, it was clear that the bowhead was the most controversial item remaining to be dealt with.

If there were any Inupiat who expected the strong support of the United States in this issue they were to be quickly disillusioned. The crucial meeting was presided over by Richard Frank. It was immediately learned that the IWC's Scientific Committee had once again recommended a zero take quota of Bowhead whales. That recommendation was defended by Dr. Michael Tillman, research biologist, National Marine Fisheries Service, who represents the U.S. on the Scientific Committee. The ACZM Newsletter later reported that the "attitude of Tillman and Frank toward the Inupiat whalers was one of weary condescension. They preferred to deal with the AWEC's attorneys... and regarded the rest of the Alaskan delegation to be a diplomatic embarrassment."

The Inupiat whalers journeyed to London possessing the belief that the U.S. was prepared to support their rights to a taking of 2% of the whale population. That would have meant 45 whales taken. At a CBS news interview on the second day of the subsistence hunting discussions, it emerged that Franks was actually seeking a quota of 24 whales. The Inupiat whalers felt betrayed.

"It was only out of respect for Denmark that a single vote majority was mustered for a quota of 24," the Arctic Coastal Zone Management Newsletter reported. "The Inupiat whalers knew 24 would not be sustained by the plenary where a 75% majority of voting delegates was required. All the power of the United States, even with the help of Japan and the USSR could not enable Richard Frank to deliver on his promise to the Inupiat community. (Inupiat delegates) Hopson, Brower and Adams walked out of the hall angered by his failure. (AEWC attorneys) Sutcliffe and Partridge were dejected, and began to realize they had been used to counsel cooperation with promises that were not kept."

Franks later made a statement to the effect that he could foresee both Eskimo and bowhead "blood on our hands." The U.S. voted yes to a quota of just 18 bowheads taken, 27 struck. The IWC also increased the 1978 quota from 12 to 14, assuring a fall hunt for Kaktovik and Pt. Hope.

On July 14, 1978, North Slope Borough Mayor Eben Hopson and two Inupiat whalers, Lloyd Ahvakana of Barrow and Elijah Rock of Pt. Hope filed a class action suit against the U.S. Department of Commerce contending that regulations set up to govern subsistence whaling are illegal. They argue that the U.S. agreement to join the international whaling convention was meant to regulate only commerical whaling activities and the government agencies never had the authority to limit "active subsistence hunting. Native subsistence hunting. The argument is based on the premise that only the U.S. Congress can limit aboriginal subsistence hunting and has the consititutional trust responsibility to defend the subsistence rights of U.S. Native peoples. In authorizing the U.S. convention with the IWC, Congress did not convey any authority to regulate subsistence whaling, but only commercial whaling.

The lawsuit filed in Federal District Court in Anchorage asks for a declaratory judgement to prohibit the government from enforcing bowhead subsistence hunting quotas set by the IWC. Hopson said in a press release that the whalers avoided challenging the authority of the International Whaling Commission until now "in hopes that the IWC would work out a fair and equitable method of treating aboriginal whaling, not intertwined with the politics of commercial whaling. Our hope was dashed at the recent IWC meeting in London."

"The lawsuit does not mean that the hunt will be unregulated or the whale populations endangered. It simply means that internal rather that international regulations will be followed."

The Material in the article was taken largely from the Arctic Coastal Zone Management Newsletter, a publication of the North Slope Borough. We are grateful to them and to the TUNDRA TIMES, and WASHINGTON POST" and the AMERICAN INDIAN JOURNAL from which came some of the background material. - Ed.)

U.N. Brief Presented For Peltier In Canada

by Kitty Sparrow The Indian Voice October 1978

A brief presented to the United Nations Human Rights Commission charging American Indian Leonard Peltier was illegally extradited from Canada was presented to the Canadian Department of Justice on October 12, Christopher Columbus Day.

Following a Christopher Columbus rally to mourn the destruction of Indian people in front of the Vancouver court house, a delegation of Indians and supporters marched to the Justice Department office on Georgia Street. The 12 page brief prepared by one of Peltier's lawyers, John Privitera of Washington, D.C. was presented to the regional Director Bill Hobson.

After the Brief was presented, Irwin Rivera of Las Cruces, New Mexico read the brief to Hobson. When he concluded reading he said, "High authorities in the United States court system have admitted the affidavits used to extradite Leonard from Canada were fabricated. There has been no official statement from Canada s to her role in the misconduct of the United States Government. We have come here in a respectful manner and hope you will take this to the proper channels and in time the truth will be rendered. Hopefully Canada will be vindicated in the participation of these wrong doings by taking some responsible action."

Responding Hobson said he would put the matter forth to the Minister of Justice and requested the rest of the papers referred to in the brief as references.

Juan Reyna from Seattle told Hobson that Indian people were looking towards the day when their brother Leonard would be free. "I want to remind the Justice department that we will be back time, and time again."

Replying, Hobson said, "When you say you will be back time and time again I do not know what you mean. I know what you mean when you say you want me to put this brief forward to the Minister of Justice on your behalf, but I hope you realize that a lawyer has to have instructions in respect to cause. We can always have dialogue, but I have no instructions or mandate to do more. I hope then when you say that you are coming back, you will come back with respect to position I have."

"As long as you respect the position that we are in as a struggling people," Rivera replied.

"I think I have already indicated this to you and I will

do what I can," Hobson responded.

After introducing himself, former president of the Fisherman's Union and current executive on the Vanouver Council of Labour, Homer Stevens told Hobson that the Vancouver Council of Labour, the BC Federation of Labour and the Nova Scotia Federation of Labour had all adopted a resolution opposing the extradition of Peltier.

"We were aware of what was happening in the courts at that time. The affidavits could not be examined or cross examined, or the people who signed them. So we protested the extradition. The Labour movement in Canada are particularly aware of the injustice that was being done in the absence of the people who signed those affidavits."

Stevens further said, "The labour movement in Canada is becoming more and more aware of this particular injustice...and we would like to have the department of Justice, exonerate Canada, and correct its original mistake. In terms of that question stated about c oming back, I for one as well as many other members of the labour movement will be back."

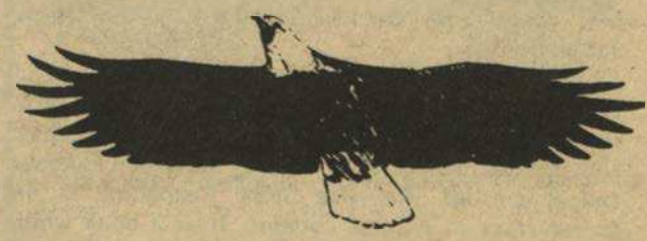
Stevens said he thought it was unfortunate that the brief had to go before the United Nations Human Rights Commission. Answering him, Hobson said, "It may not be unfortunate if that is the right course of action."

Stevens answered that he did not mean it in the way Hobson had interpreted his remark,"As a person raised and born in Canada I have always had the belief that there was some difference in our approach as Canadians. It seems to me in this particular episode we were prepared to adopt, without question, flase affidavits drafted by the FBI of the United States. It was unfortunate and it represents a blot on the Canadian scene."

Hobson commended the Indian people for the manner in which they approached the department of Justice. "I would like to thank you for the manner in which you came...coming in an atmosphere of peace and consultation, and asking us to act in a responsible manner. I can tell you I will put this matter forth to the Minister of Justice."

In early December, a *writ certiorori* was filed with the U.S. Supreme Court seeking a judicial review of the Leonard Peltier case. A decision concerning whether the Supreme Court will agree to hear the case is expected around mid-February.

There will be a 24-hour vigil in front of the Supreme Court building in January and February sponsored by the Leonard Peltier Defense Committee. Other demonstrations are scheduled at U.S. embassies in Germany, Sweden, Austrailia, England, Canada and the United States on December 18, which is Native American Political Prisoner Leonard Peltier Day. December 18 was the date Peltier was extradicted from Canada.



BOOK REVIEWS

THE ONE STRAW REVOLUTION, by Masanobu, Fukuoka, Rodale Press, Emmaus, Pa., 1978, hardcover, $7.95.

For countless generations, since the introduction of agriculture to the Eastern Woodlands, the Native people of North America raised their crops without the use of the plow or other facets of European agriculture. Surprisingly, although there was little machinery, there was also little (by historical agricultural standards) labor – the Senecas, for example, apparently hoed their fields only once between planting and harvesting.

Agriculture, in former times, was accomplished with little more than a sharp stick and a fairly extensive oral tradition of know-how. The forests of Colonial and pre-Colonial times provided an abundant harvest of their own – fish, game, berries, herbs, roots and so forth. The Natural World, intact, is an abundant supplier of local human needs.

The Hau de no sau nee, or Six Nations people, are among those groups which have retained a great deal of memory of agriculture in early times. The Hau de no sau nee could be conceived of as a people divided into two communities – a community of men and a community of women. History and tradition both record that the jobs associated with agriculture under the traditional economy were primarily the province of the community of women. Traditional Native agriculture was very different from European agriculture, ancient and modern.

In ancient times, trees were girdled to cause the leaves to fall (and to provide a standing source of dry firewood,) and gardens were laid among the girdled trees. Seeds were planted in groups on small hills in the forest-enriched earth, fertilized when possible with fish scraps, tended with little more than a stick and a hoe, and left to grow. The favorite crops were corn, beans and squash.

Some of the best accounts of the results come from military journals, especially journals from the officers of expeditions against the Indians such as the Clinton-Sullivan campaign during the American Revolution. American soldiers reported finding extensive fields of corn, beans, and squash, and large orchards in the Indian country. Their reports claim that they destroyed millions of bushels of grain in 1779 in the region of the Finger Lakes and the Genessee River of Central New York. The eyewitness accounts of the agricultural production of those regions will astound the unenlightened.

The day when Western agricultural methods were introduced among the Seneca (one of the Six Nations,) is recounted in the historical record. Well-meaning Americans (primarily Quakers) approached the Senecas along the Allegany River in the 1790s with offers to teach new techniques of agriculture which involved draft animals and the iron plow. An experiment was conducted whereby two fields were planted – one field utilizing the traditional hilling technique, and the other cleared and plowed according to the European custom. It is reported that at the first harvest, the plowed field produced a slightly larger harvest, and that thereafter the Senecas adapted the technique wholeheartedly. Over the next century, the traditional technology was largely abandoned.

Today, a message comes from a spiritual person of Japan which calls for a serious and intensive return to the traditional agricultural technology. The book which contains this message was written by Masanobu Fukuoka and is entitled *The One Straw Revolution – An Introduction to Natural Farming.* It is a book which Native and Natural people would be wise to read carefully. Mr. Fukuoka began his adult life as an agricultural scientist who, while still in his twenties, began to question assumptions about large-scale agriculture, and even about agriculture as it has been practiced in Japan for the past 400 years. His reservations about those practices, combined with a strong spiritual vision of the world, have led him to successfully develop an agricultural technique which requires no plowing, no pesticides, no herbicides, no weeding, no chemical fertilizer; he doesn't even use organic compost. He calls the process "natural farming." Although the process he advocates arises in southern Japan, and it utilizes crops appropriate to Japanese climate and culture, the philosophy and practice of the technique is amazingly close to that of Native peoples prior to the introduction of European agriculture. To be sure, there are critical innovations – the use of straw and the conscious seeding of legumes such as clover and alfalfa – but there are striking similarities between his techniques and the traditional Native ways of doing things.

European agricultural technology as it was transplanted to the Americas (and since then, to the world,) has always had its drawbacks. European agriculture is distinguished by the process of clearing the land and turning the soil and then setting forth to acomplish the biological simplification of the land until only one life form remains on the field. It is the European farmer's objective that the only thing left standing in a field of cabages are the cabages. That process has led to a lot of problems for the farmer.

Plowing the land and planting it to one crop decreases rapidly the fertility of the soil, requiring that the land be refertilized with animal dung, decomposed plant and animal wastes, or chemical fertilizer. Or replanted to a soil-enriching legume, such as clover. The decreased fertility of the soil can be assumed to lead to weakened plants which are more susceptible to disease and parasite infection, and there is much discussion in modern circles to the effect that the plants contain less nutrients for the people who eat them than do plants raised in naturally fertile soil.

Mr. Fukuoka argues that the European mental process, as applied to agriculture, has been trying to find solutions to the problems of plant production on a one-at-a-time basis, rather than seeking the root causes. His arguments are powerfully persuasive, profoundly radical, and spiritually stimulating. He states that the first mistake is made when the land is plowed. That position would probably be dismissed as the mindless ramblings of a hopeless romantic except for the facts that he has been practicing what he preaches for more than twenty years and has produced yields comparable to the yields obtained under the most modern chemical techniques, and his position enjoys some historical verification.

The introduction of European agriculture in the Seneca country in the 1790s set into motion a series of processes which are well worth reviewing. According to the accounts, turning the land with a plow did produce an increased crop yield that first year. It is predictable that the particular piece of land was already naturally fertilized, and by definition, had not been worked for a number of years. But once the land was turned, there were introduced a new set of needs which people rarely talk much about.

Cleared land agriculture required animal power, and horses or oxen must be sheltered, watered, and fed. It came to pass that a lot of land had to be cleared for that purpose – hay had to be planted, and a great deal more grain needed to be harvested to provide food for the work animals. And it also became necessary to use domestically-produced animal fertilizer, which meant that manure had to be gathered and spread on the fields. Males, who had traditionally been involved primarily in hunting and fishing, now became workers on the homestead not, as has been suggested, because the work was too heavy for women, but because there was such an enormous increase in the amount of work which needed to be done. There were social factors at play in all this, to be sure, but it is undeniable that the amount of work in agricultural production increased several fold following the introduction of this way of doing things. It involved a lot of hard work.

Mr. Fukuoka argues that a lot of it is unnecessary work. He suggests that wnever Humanity interferes with Nature (as when a field is plowed,) that things start to go wrong. Once you turn the land, then you must use fertilizer and you need to fight the weeds and there arise all kinds of problems with insects, and plant diseases. The European solutions to these problems – chemical

fertilizers, pesticides, herbicides, and complicated expensive machinery – cost great amounts of money, create pollution, and produce debased food. The chemical solutions continue to deplete the soil and cause the destruction of plant and animal life, while the increased mechanization serves to force people away from an agricultural life while enriching industrialists. We are accustomed to being told that mechanization leads to a more affluent and easier life. Mr. Fukuoka suggests that instead, we live in a fool's paradise (not his words.) Natural farming technologies, he states, produce the same yields as do chemical and machine-intensive technologies, are much less destructive to the environment, require less human labor, and enable people to scale agriculture down to human dimensions. In addition to that, one should add, the natural ways produce much better food, and create broad possibilities for a more human lifestyle.

The powerful aspect of Mr. Fukuoka's message does not involve natural farming technology, however. His message is timeless and speaks to the nature of human existence. He is a Natural World philosopher, a man with an enormous appreciation of the forces of Creation, and one who understands the potential (and historical) follies of the human mind. The book is more a philosophical treatise than a technical manual. He explains the basics of his technique, which involves the expert use of cover crops and the reintroduction of complex biology into agriculture, but he is at his best describing his philosophy of Nature. For the most part, his message could have been spoken by a Lakota, a Seneca, or a Zuni traditionalist. That this specific message comes from Japan is a powerful indicator that Natural people have a strong common bond throughout the world.

Here are some of his words:

"I have demonstrated in my fields that natural farming produces harvests comparable to those of modern scientific agriculture. If the results of a non-active agriculture are comparative to those of a science at a fraction of the investment in labor and resources, then where is the benefit of scientific technology?"

"To the extent that trees deviate from their natural form, pruning and insect extermination become necessary; to the extent that human society separates itself from a life close to nature, schooling become necessary. In nature, formal schooling has no function."

"Broad Mahayana natural farming arises of itself when a unity exists between man and nature. It conforms to nature as it is, and to the mind as it is. It proceeds from the conviction that if the individual temporarily abandons human will and so allows himself to be guided by nature, nature responds by providing everything. ...the relationship between humanity and nature can be compared with a husband and wife joined in perfect marriage. The marriage is not bestowed, not received, the perfect pair comes into existence of itself."

"If a single new bud is snipped of a fruit tree with a pair of scissors, they may bring about disorder which cannot be undone..."

"It seems that the limit of scientific development has been reached, misgivings have begun to be felt, and the time for reappraisal has arrived. That which was viewed as primitive and backward is now unexpectedly seen to be far ahead of modern science. This may seem strange at first, but I do not find it strange at all."

To grow crops in an unplowed field may seem at first a regression into primitive agriculture, but over the years this method has been shown in university laboratories and agricultural testing centers across the country to be the most simple, efficient and up-to-date method of all."

"In general, people are only concerned with whether this kind of farming is an advance into the future or a revival of times past. Few are able to grasp correctly that natural farming arises from the unmoving and unchanging center of agricultural development.

To the expent that people separate themselves from nature, they spin out further and further from the center. At the same time, a centripetal effects asserts itself and the desire to return to nature arises..."

"...The farmer who moves toward compromise can no longer criticize science at the fundamental level.

Natural farming is gentle and easy and indicates a return to the source of farming. A single step away from the source can only lead one astray."

"Why is it impossible to know nature? That which is conceived to be nature is only the *idea* of nature arising in each person's mind. The ones who see true nature are infants. They see without thinking, straight and clear. If even the names of plants are known, a mandarin orange tree of the citrus family, a pine of the pine family, nature is not seen in its true form."

"Four principles of Natural Farming: NO CULTIVATION, NO CHEMICAL FERTILIZER OR PREPARED COMPOST, NO WEEDING BY TILLAGE OR HERMICIDES, and NO DEPENDENCE ON CHEMICALS."

"Before researchers become researchers they should become philosophers. They should consider what the human goal is, what it is that humanity should create. Doctors should first determine at the fundamental level what it is that human beings depend on for life."

"...To put the matter right out front, I said that the Co-ops and the modern agriculture policy makers depend on large capital investment in fertilizer and agricultural machinery for their base of power. To do away with machinery and chemicals would bring about a complete change in the economic and social structures..."

"Until now the line of thought among modern economists has been that small scale, self-sufficient farming is wrong – that this is a primitive kind of agriculture – one that should be eliminated as quickly as possible... In my opinion, if 100% of the people were farming, it would be ideal... If natural farming were practiced, a farmer would also have plenty of time for leisure and social activities within the village community. I think this is the most direct path toward making this country a happy, pleasant land."

"A life of small-scale farming may appear to be primitive, but in living such a life, it becomes possible to contemplate the Great Way (the path of spiritual awareness which involves attentiveness to and care for the ordinary activities of daily life.) I believe that if one fathoms deeply one's own neighborhood and the everyday world in which he lives, the greatest of worlds will be revealed."

"When it is understood that one loses joy and happiness in the attempt to possess them, the essence of natural farming will be realized. The untimate goal of farming is not the growing of crops, but the cultivation and perfection of human beings."

"Something born from human pride and the quest for pleasure cannot be considered true culture. True culture is born within nature, and is simple, humble and pure. Lacking true culture, humanity will perish."

"The fact is that people who think a drop of water is simple or that a rock is fixed and inert are happy, ignorant fools, and the scientists who know that the drop of water is a great universe and the rock is an active world of elementary particles streaming about like rockets, are clever fools. Looked at simply, this world is real and at hand. Seen as a complex, the world becomes frighteningly abstract and distant."

"Unless people become natural people, there can be neither natural farming nor natural food. In one of the huts on the mountain I left the words, 'Right Food, Right Action, Right Awareness' inscribed on a pinewood plaque above the fireplace. The three cannot be separated from one another. If one is missing, none can be realized. If one is realized, all are realized."

(Quotations reprinted from *One Straw Revolution* by Masanobu Fukuoka; copyright 1978 by Rodale Press Inc. and M. Fukuoka. This book is available for $7.95 from Rodale Press, Emmaus, Pa. 18049.)

SURVIVAL WORKSHOPS?

The possibility of an educational workshop experience at the Owl's Head Center is being studied for the warm seasons of 1979. The Owl's Head Center is the production headquarters of AKWESASNE NOTES.

We are interested in forming classes in self-sufficiency skills, ranging from woodland skills to solar energy demonstrations to introduce people to the technologies open to people in the current movement of the native nations toward strength and sovereignty.

Groups will be organized into workshops, and individuals will camp out on our grounds for periods of up to two weeks. For journalism and communications students (particularly Native people) we would also run workshops on "sovereign journalism" as practiced by AKWESASNE NOTES. A fee will be charged to cover the costs of these workshops. If you are interested, please contact:

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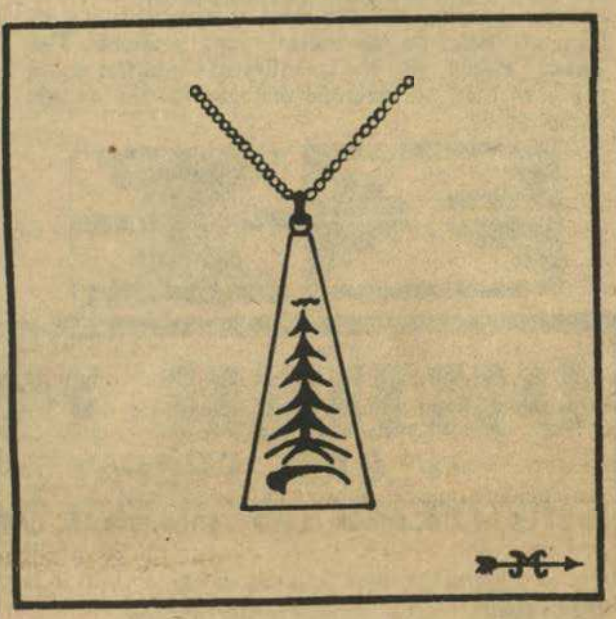

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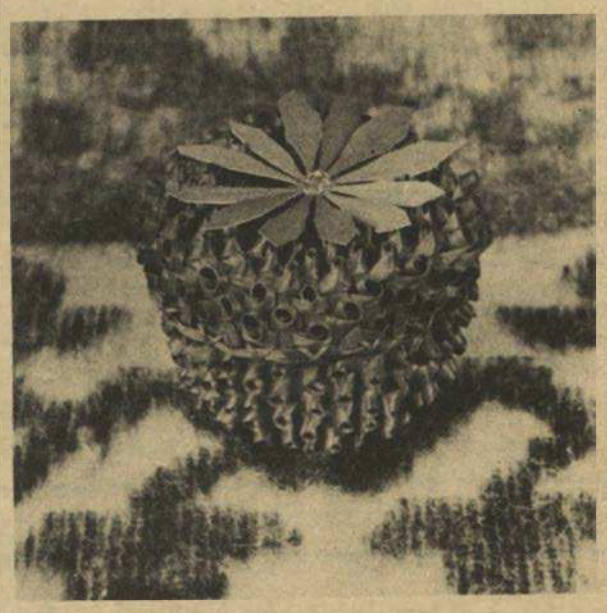

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These are shaped and look much like a strawberry – an old design. Completely decorated with curls of splint on basket and cover. Green leaf-shaped splint decorate the top of the lid. Comes in natural or strawberry color. 5" across. $8.00.

OUR OWN PUBLICATIONS

A BASIC CALL TO CONSCIOUSNESS

This book is the latest publication of AKWESASNE NOTES. It is a compilation of the three position papers of the Hau de no sau nee, or Six Nations, and contains what is probably the most concise and comprehensive critique of Western Civilization through Native eyes in print, with a prologue from the editors of AKWESASNE NOTES. $2.00

A Message To All People: Hopi

The Hopi Prophecy is important to all peoples today, for as we understand what has happened to human life in previous worlds, and in the days following the Creation of this one, we can better understand what we human beings need to do today. A different sort of history from that in the textbooks. This new edition is in newly-set type. Illustrated by Kahonhes. $1.00.

BIA: I'm Not Your Indian Anymore.

A fresh new printing of this important book is in. Part of it, the story of the occupation of the BIA takeover in November, 1972, is now history. But out of that came the Twenty Points of the Trail of Broken Treaties, still the most comprehensive platform of "What do the Indians want" available. The Twenty Points, plus the government's rebuttal and a reply to that, are essential dialogue for the decade ahead. $1.95.

Turtle, Bear and Wolf

A new book of poems by Peter Blue Cloud, former poetry editor of AKWESASNE NOTES. Songs of reverence and affirmation, taut as a bowstring.

Gary Snyder says of this book: "Glimmering from below, in these poems, like the moon in the water, is that special eye, that light, which is of the true Mind-nature; human nature one with Mother Nature which is no particular nature. On this continent, the teaching is taught in the Old Way. Blue Cloud does nothing glamorous. He lives in the present, totally." $1.75.

Chimborazo: Life On the Haciendas of Highland Ecuador. **66 pp. $2.00, paperback. Published by AKWESASNE NOTES. Edited by John Brandi, with translations by Michael Scott and Mal Warwick.**

This book offers an unusual treatment of life in an Indian community in South America, with some serious and introspective commentary by the author. "I almost feel too damn educated and intellectual for this job. Because, for example, I want to start always with the most tangible problems: dividing the land, what to do with the hacienda, the water, the pasture, etc. But these people have never been allowed to make decisions. What they want is for *us* to tackle their problems, and after they learn that we can't, there is always a let-down. And they come around again, the ones that are really concerned, they begin to decipher what has passed on to them during the last few hundred years; they think of their grandfathers, they see their fathers, themselves; they think of their own sons. 'Who am I, an Indian?' they ask.. And during these instances is when I feel almost blessed to be here." Whit photographs and poetry.

1979 LUNAR CALENDAR

The AKWESASNE NOTES Calendar for 1979 will be ready in late September. The 1979 Calendar will feature drawings by a number of different Native artists. Each page is a separate work of art you will treasure.

We urge you to order now. Many of our friends were disappointed last year because we did not have enough calendars to fill all the orders we received.

Calendars can be sent as gifts, each mailed separately to an address you have supplied to us, or we can supply them to you in quantities for distribution in your own way. Each calendar you buy helps to support the work of AKWESASNE NOTES.

The price is $3.50 per calendar, including postage and handling. Overseas orders please add an extra $1.00 for postage. Individual calendar orders must be prepaid.

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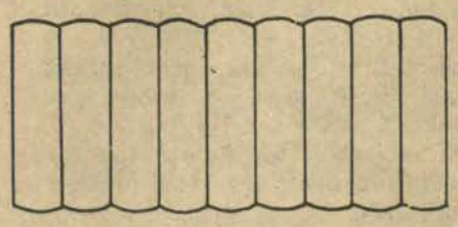

Airlift to Wounded Knee, by Bill Zimmerman. Story of the formation of the Wounded Knee airlift in 1973. $10.00 hardbound.

Alcatraz Is Not an Island, by Indians of All Tribes. Edited by Peter Blue Cloud. Story of the Indian occupation of Alcatraz. $1.95 paperback.

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American Indian Design and Decoration by LeRoy H Appleton. 700 illustrations $5.00 paperback

American Indian Medicines by Virgil Vogel. Discusses traditional medicines and ways of combating disease. $17.70 hardcover.

American Indian Needlepoint Design, by Roslyn Epstein. Designs for many projects. $1.50 paperback.

Apologies to the Iroquois, by Edmund Wilson. Journalist's view of Iroquois communities in the 1960s, with some reflections on the past. $2.95 paperback.

Authentic Indian Designs, by Maria Naylor, 700 illustrations, $6.00 paperback

A Bag of Bones, by Marcelle Masson. Legends of the Wintu Indians of Northern California. $3.50 paperback.

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Bury My Heart At Wounded Knee, by Dee Brown. A true history of the west. $2.50.

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Cherokee Words, by Mary Chiltoskey. $1.25.

Chronological List of Treaties and Agreements, IDIAL, $3.00

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Come To Power by Dick Lourie. Contemporary Indian poets. $3.95.

Companion Issue, by Adolf Hungry Wolf. A Good Medicine Book. $2.00.

Craft Manueal of Native American Indian Footwear, by George White. Introduction to 25 different styles of footwear. $2.25.

Crazy Horse, A University of Nebraska book. $2.95.

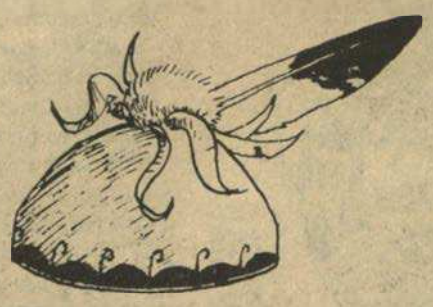
Custer Died for your sins, by Vine Deloria. $1.75.

temporarily out

Death and Rebirth of the Seneca Nation, by Anthony F.C. Wallace. An historical book about cultural and religious life. $3.95.

Disinherited, by Dale Van Every. Tragic history of the five civilized tribes. $1.75.

Earth Medicines/Earth Foods, by Weiner. Plant remedies, drugs, and natural foods of the American Indian. $4.95.



First Americans Coloring Book, Reflects the many aspects of Lenape life. $1.95.

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Games of the North American Indian, by Stewart Culin. A most complete work of the games of North American Indians. $10.00 paperback.

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Geronimo, by S.M. Barrett. Autobiography of a great patriot warrior. $1.95.

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God Is Red, by Vine Deloria. Offers an alternative to Christianity through a return to Indian beliefs and concepts. $3.95.

Great Tree and the Longhouse by hazel W. Hertzberg, Teaching book on Iroquois culture $5.80

Great Upon the Mountain, by Vinson Brown. A biography of Crazy Horse. $6.95.

Handbook of Federal Indian Law, by Felix Cohen. Still the most important sourcebook in the field of Indian law. $25.00 hardcover.

Harpoon of the Hunter, by Markoosie. A young boy becomes a man in the Canadian Arctic. $2.95.

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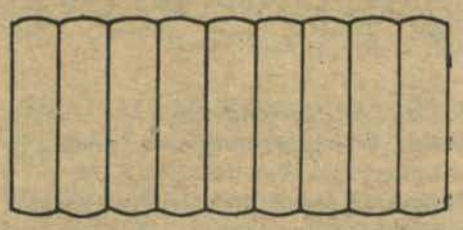

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WO DAS REBHUHN BALZT means Akwesasne: Where (wo) the (das) partridge (Rebhuhn) drums (balzt). It is the title of a 312 page book which was just published in West Germany by TRIKONT publishers in Munich this winter. The book contains the best articles from AKWESASNE NOTES – essays, analyses, historical views, poetry – between Wounded Knee 1973 and Geneva 1977. The material was chosen and edited by "Gesellschaft fur bedrohte Volker" (the Association for Endangered Peoples.) The layout is accompanied by the original artwork which appeared in AKWESASNE NOTES.

"Gesellschaft fur bedrohte Volker" is the German branch of "Survival International" which is based in London, England. The organization works in the interest of tribal people all over the world. It publishes its own magazine – PROGRM – to fill the gap of information for people in Germany, Austria and Switzerland. PROGROM carries articles about the struggles of Native peoples in their fight for sovereignty, natural resources under Native land, treaty rights, survival of culture, ethnocide, and genocide. PROGROM is published in the German language.

At the same time, the "Gesellschaft fur bedrohte Volker" is involved in different activities such as supporting and collecting money for such political prisoners as Leonard Crow Dog, Constantino Lima of Bolivia, or Leonard Peltier. The organization also collects money for special funds for Indian controlled Survival Schools, press releases concerning confrontations between governments and Native peoples. The first speaking tour of Europe, which included Indian delegates from North and South

America following the Geneva Conference, was organized by this group.

Claus Biegert, who has been a friend of NOTES since 1973, describes the work as follows:

"To me as a journalist, AKWESASNE NOTES is one of the best newspapers I know. It is really independent, it has no advertising, the work is based on responsible reporting not on sensationalish, the staff always try to improve the newspaper each issue, each article has the length it needs, no censorship etc., etc. ...these are the best working conditions I can think of."

"The readership of AKWESASNE NOTES in Germany is growing. West Germany is a side-kick of the United States – a lot of the problems Native and natural people in America face today, we face too. Drifting into a bureaucratic, computerized, money-oriented system which brainwashes its former human beings into bureaucratic, computerized, money-oriented beings makes it time for us to be aware of the future. AKWESASNE NOTES could be an eye opener. Due to the fact that in our country a great sympathy for Indians exists, words spoken and written by Native people of the Americas might be heard better and might create more concern. And many people do not read English and cannot read NOTES.

"In (American) Indian philosophy there are values and ideas which are universal, such as the view of the Earth as your mother, to take care of the future of the yet unborn, (the) power of the spirit, respect for the elders, religion as finding one's place in the universe. The Western culture sees itself as the summit of civilization. We have done away with spirits. We can live without the advice of the elders. We almost have thrown off the chains of the church. We don't have sacred mountains anymore. Science and government have given us our place within the universe. But we (unfortunately this is meant for those who will probably never read this book) have lost the only one thing that really matters: Respect for Creation.

"Perhaps the question arrises, why are Germans getting involved in the struggle for Indian people? Well, there are other Germans getting involved before we did: Corporations from Frankfurt getting interested in uranium under Navajo land for example."

The book is written in the German language. It is available from AKWESASNE NOTES for $9,00, or from TRIKONT Publishers, Kistlerstr. 1, 8000 Munich 90, West Germany for DM 20.

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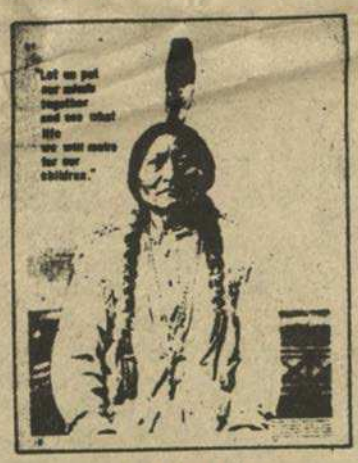

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VOICES FROM THE EARTH

As the official replacement of "White Roots of Peace, VOICES FROM THE EARTH is carrying on the work of travelling and presenting the message of the Native people. We plan our trips twice a year, in the early Spring (March – April) and the late Fall (November – December). This allows us time to work on the paper and also to tend our gardens and other activities.

Our group ranges in size from 6 to 16 persons. In this way, we have a number of speakers, singers, and other persons with which to make our presentations. An average day for the group consists of presenting several talks or leading discussion groups, guest lecturing in classes, conducting a crafts show and sale, showing films, and an evening presentation to a general audience. We have found that we can communicate to a large number of people and also provide an experience and insight into the direction of the Native movement from several viewpoints. Since our beginning we have logged over 400,000 miles, and have visited hundreds of campuses, communities, and organizations. We feel that we have had an opportunity to bring about better understanding of the Native peoples, their goals and desires, and possibly, we have helped to show some alternatives to the conditions we all face as human beings. Our Fall tour through the East Coast, the Midwest, and the Southwest is being organized now.

For further details please contact:

AKWESASNE NOTES
Mohawk Nation
via: Rooseveltown, N.Y. 13683
Tel. (518) 483-2540

For Elmer

Old Man,
Uncle.
I missed
your last
goodbye,
was on the road.

You know me - "The foreign
correspondent."

I heard you
looked real
good - so dignified
like you always could
and I
think of your eyes closed,
looking up
like the time I woke
you up
"Cup of coffee for you, chief."
Your calm Smile.

Old man,
uncle.
I missed
your last
good-bye.

Sometimes we are lucky, though,
Tonight I am
laying our your
picture in our paper.

I am happy for this chance
to help you say
good-bye again.

Thousands love you.
you know and
can know your thoughts
I hope
you don't mind.

Old man,
uncle.
You old dog – I
miss you.

But as a
poet I will make
you speak again.

I
reserve that right

ISMAELILLO

Do you have the time?
Is a question asked by so many
But yet,
What is time
Is it a certain minute
or is it a value of limit
Decent people have the time to spare
While others really don't care
Time is actually a value

?
11-7-78

POETRY

OWED TO WESTERN CIVILIZATION

I see your factories eat the land,
your mass society devour the earth
I smell the stench of your works in
the smog covering the skies
In the oils and acids coating the waters
I see the tears of innocent people
hear the cries of earth
as they are raped
for their resources
persecuted for their desire to live
by your greed
and every day
as the wind carries more tales of your
wanton oppression
and emotion less lie
I feel the blood
of a million just sould
rising in my veins
claiming their freedom
in their release from tyranny
and singing their anger
through our voices
overwhelming your lies,
mistakes, murders,
and hypocrisy
with the wealth of their humanity
and the expression of their life
(may your age soon be over)

david wendt 1978

NEVER SAY "DIE"

We must remember the Great Chiefs of the past
And how they died to make our ways last
If we stick together and keep up the fight
Sooner or later they will see the light
So all our children must be told
All about the ways of old
then they can remember the Great Chiefs of the past
And how they died to make our ways last...

Michael L Lay
10-12-78

SANDHILLS THAT NONE MAY VISIT

Sandhills that none may vist.
Crumbled ruins which echo a song
carried on the winds of yesterday.
A lone coyote keening the moon,
the headlights of a car
searching thru the night.
The silent laughter of stars
as they dance their light
across an endless landscape.

Each daylight rises a praise
in the song of Creation.
A circle of drummers and singers
gathered low upon a sandhill,
and the eagerness of ourselves
in a running stagger thru sand
to join their circle.

And they

keep fading back into distance,
and their music is like a memory,
and we become shadows of tomorrow
on the red stone cliffs of today.

Sprintime flowers born of snow,
crystals floating on a desert wind.
A sacred message etched in sand,
magic tumbling tracks of sidewinder.
At the corner of the eye, naked stone,
and lightning dancers leaping from
black, rumbling storm clouds.

A large track no one recognizes
behind us
slowly filling with sand.
Sudden laughter where
only emptiness was.
A lizard transfixed upon a stone
waiting into forever,
as we
do push-ups and grow tails.

Dried, scattered corn stalks
rustling in the desert wind
as an old man
shakes a gourd rattle and chants,
his eyes close, smile playing
games of youth

A woman on her knees, patting
soft circles of frybread
as a child
watches her, and then solemnly
says "I'm going to be a dancer"
And the woman looks back
as the child as solemnly
and saysm"yes, you will be a dancer."

A piece of pottery, smoth and
rounded by fingers of wind,
the same wind whose flute
plays the cottonwood's Creation song.

We pass our own scattered bones
lying in jagged fragments
home for scorpions, and we
smile at those brittle memories,
crumbling them betwwen fingers.

And we pause at a waterhold
to study the countless markings,
and drink deeply, to become rivers,
and lie back upon the sand
and stretch our, and our,
as our bodies become mountains
and crumble into sandhills
that none may visit.

Peter Blue Cloud
Sierra Foothills, 1978